









# THE FIFTY-SECOND YEARBOOK

OF THE  
  
NATIONAL SOCIETY FOR THE STUDY  
— OF EDUCATION

## *PART II* THE COMMUNITY SCHOOL

*Prepared by the Yearbook Committee*

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*Edited by*  
NELSON B. HENRY

*Distributed by*  
THE UNIVERSITY OF CHICAGO PRESS  
CHICAGO 37, ILLINOIS

1953

*Published by*  
**THE NATIONAL SOCIETY FOR THE STUDY OF EDUCATION**  
5835 KIMBARK AVENUE, CHICAGO 37, ILLINOIS

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Published 1953  
First Printing, 7,000 Copies

*Printed in the United States of America*

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## EDITOR'S PREFACE

At the meeting of the Board of Directors in May, 1947, Mr. Douglass offered the suggestion that the Board make some inquiry regarding the possible development of a yearbook on the current status and potentialities of the community school. In the course of the discussion of this proposal, reference was made to the stimulating presentation of the community-school idea in a chapter in Part I of the Forty-fourth Yearbook. One section of that volume represents the yearbook committee's evaluation of those newer emphases in curriculum planning which at that time appeared to be most consistent with authoritative pronouncements respecting the aims of education in the postwar period. In view of the awakening interest on the part of both educators and laymen in current experimental programs involving exceptional types of collaboration in the management of school and community affairs, the committee for the volume, *Curriculum Reconstruction*, selected the community-school concept as one of the emerging educational objectives that might be expected to make a significant contribution to educational progress in post-war years.

For advice regarding the possible desirability of publishing a yearbook on the theory and practice of the community-school enterprise, the Board of Directors naturally turned to the author of the chapter entitled "The Community-School Emphases in Postwar Education." Accordingly, Professor Maurice F. Seay, who was at that time Dean of the University of Kentucky, was requested to offer his opinion and suggestions for the Board's consideration. In due course, an appropriate plan for this yearbook was approved by the Board, and Professor Seay was named chairman of the yearbook committee.

On the theoretical side, this treatise identifies the community school as one which offers suitable educational opportunities to all age groups and which fashions learning experiences for both adults and young people out of the unsolved problems of community life. In its exposition of this viewpoint as a major objective of education, the volume explains the nature of community organization and emphasizes the interdependent relationship between the determination of the goals of education and the attainment of better standards of community living. For the guidance of schools and communities desiring to test the functional efficiency of co-operative procedures in the effort to

## ***EDITOR'S PREFACE***

realize the aims of a community-centered school, the yearbook provides numerous descriptive accounts of actual experiences drawn from a variety of community settings in which rewarding solutions to important social and economic problems were achieved through the instrumentality of a well-designed community-school program. Thus, the yearbook committee has provided a valuable handbook for prospective teachers and administrators as well as for the present faculties of schools and colleges and the supporting clientele of such institutions.

**NELSON B. HENRY**

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## SECTION I

### REORIENTING THE COMMUNITY-SCHOOL PROGRAM

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## CHAPTER I

### THE COMMUNITY SCHOOL: NEW MEANING FOR AN OLD TERM

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#### THE PURPOSES OF THE YEARBOOK

Americans are becoming more and more interested in *the community school*. This educational term, long used to identify various kinds of schools, is now emerging with a rather definite meaning. The community school to many of us—educators and laymen—is a *good* school, an *effective* school, a school that combines many desirable features of educational movements of the past and the present into a concept of education that is sound and permanent—not a fad or a passing fancy. This interest of Americans and this educational development make appropriate an attempt to describe the community school of today. The purposes of this yearbook, therefore, are (a) to report the development and present status of this concept of education, (b) to note the special relationships and unique features of the community school, and (c) to describe, analyze, and interpret some important demonstrations and research that deal with this subject.

The community school of today secures its impetus from man's new understanding of the power of education. Problems of people and of communities are being solved from day to day by appropriate use of community resources. The educative process is the force which relates the resources to the needs. The result from this unique relationship is the solution of problems. Thus, in the first chapter where an attempt is made to describe in a general manner the new meaning

of the term, *the community school*, our description is focused upon: (a) an understanding of the power of education, (b) problems of people and of communities, (c) resources available in communities, (d) the educative process, and (e) results to be expected.

### THE POWER OF EDUCATION: A SOCIAL CONCEPT

The community school is a school which has a vision of a powerful social force—a vision capable of being transformed into reality. The vision is engendered by an understanding of the power of education, of what education can accomplish when put to work in a responsible way. This vision gives aim and direction to the community school. And fortunately for those planning new community schools, concrete examples can be cited to show what this kind of school has contributed to community improvement in various situations.

Several years ago in Indianapolis<sup>1</sup> a few men were looking at an area in the northwest part of the city. It was a slum area and not very pretty. There were dirty, fallen-down shacks, each a dwelling place for several families, as far as the eye could see. Yet, to the minds of the watchers came a vision of the power of education to transform this area into a wholesome living place for people. If you go to this community today, you will see an eloquent testimonial to this vision: twenty-one attractive homes are being built on a self-help basis with the individual owners pooling their own knowledge and skills under the direction of Flanner House, a settlement agency that understands, and clearly understands, the power of education.

The Sloan Experiment in Kentucky<sup>2</sup> is based on a vision of what education could do in Kentucky communities where children were undernourished as a result of poor diet on which they lived. Educators knew that resources in these communities could be used in a much more effective way to improve dietary practices. An educational foundation also caught the vision of how education could be put to work solving this problem. Special instructional materials on food, prepared as part of the project, showed specifically how the available resources might be used in this improvement. The children studied the materials and participated in many teacher-pupil planned experiences. The materials were carried home to the parents who also studied them and asked for more. Soon changes in dietary practices

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<sup>1</sup> J. P. Folinsbee, "Indianapolis Finds a Cure for Slums," *Coronet*, XXIX (February, 1951), 125-28.

<sup>2</sup> Maurice F. Seay and Leonard E. Meece, *The Sloan Experiment in Kentucky*. Bulletin of the Bureau of School Service, University of Kentucky, Vol. XVI, No. 4. Lexington, Kentucky: University of Kentucky, 1944.

began to occur. As more green vegetables were grown in these Kentucky communities, as edible soybeans were planted, and as more chickens were raised, the school lunches and the home meals improved. The vision of the power of education was transformed into reality. And by this method of producing changes—use of the educative process in relating resources to needs—the people understood the changes being made; they understood the reasons for changes, resources concerned in the changes, and results expected from the changes.

Several communities in Michigan are seeing in a special way the power of education. These communities, which include the schools as integral parts, are at work solving problems. The problems are as many and as varied as the needs of the communities concerned. Fortunately, each community also has many and varied resources with which to solve its problems. Although the demonstration is only a few years old, some success has already been achieved, for these communities are at work on their problems. They realize that changes in practices and consequent understandings of these changes come when education is put to work. The people started with a vision of the power which education unleashes. Day by day the people make this vision more realistic.<sup>3</sup>

#### PROBLEMS OF PEOPLE AND OF COMMUNITIES

The brief reference to programs made in the preceding section and the descriptions of programs given in other chapters of this yearbook are examples which show the power of education when put to work to improve community living. In a community school the problems of the people and the types and nature of resources available become the core of the educational program. Thus, education is put to work; it is seen as a power in the solution of the problems of people. Other procedures, of course, could be used to produce solutions to problems; high-pressure salesmanship, extensive supervisory programs, and expensive subsidies can bring about changes in behavior. But when the educative process is used, the changes are understood and are much more likely to be permanent. There is less frequent reversion to old practices.

Problems of people may be thought of as centering around the following: what they shall eat (*food*); what they shall wear (*clothing*); where they shall live (*shelter*); what they shall do in their leisure (*recreation*); how they shall maintain physical and mental well-being

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<sup>3</sup> Detailed descriptions of the programs of these Michigan communities where vital changes have occurred are given in chapter xii.

(*health*); how they shall regard the functions of government and the laws of the nation and how they shall participate in governmental activities (*citizenship*); how they shall acquire understandings of the roles of moral concepts and of religions in the development of our civilization and recognize and satisfy their own moral and spiritual aspirations (*morality and religion*); what labor they shall be trained to do in order to eat, to get clothing, to have a home, to satisfy recreational needs, to provide for health, to discharge citizenship responsibilities, to give material support to their moral and spiritual aspirations, and to satisfy their desires to excel in their contributions to society by their own production and by their services (*work*). Although any method of classifying the problems of people is arbitrary and incomplete, the classification chosen is useful in considering the program of the community school.

In the case of food, our first problem area, authorities tell us that nearly half the world's population faces partial famine.<sup>4</sup> Part of this population is to be found in those countries with the highest standards of living. In the United States and Canada—even in this era of great prosperity—as well as in the overpopulated areas of India and China, food must be produced in larger quantities and distributed more effectively. Advice on dietary practices must also be made available and must be followed, if the health and welfare of mankind are to be promoted. The selection, preparation, and serving of food are three problems of great importance to all people and to all families irrespective of differences in their wealth.

Designating clothing as one of the categories of problems of people is warranted by the efforts expended to keep the members of the family clothed for social acceptance and for protection from the weather. Income is to some extent related to this problem though there are other factors of importance.<sup>5</sup> In Vermont, for example, it was shown that families with very low incomes could have clothing that was adequate in terms of both protection and appearance. The Vermont study also calls attention to the effect of clothing on personality. Some budget experts have listed 15 per cent of income as the appropriate amount to be spent on clothing. However, if they must purchase all their clothes, low-income families spend a much larger percentage of their income with a consequent sacrifice of other

<sup>4</sup> UNESCO, *Fundamental Education: A Description and Programme*, p. 24. Publication No. 363 of the United Nations Educational, Scientific, and Cultural Organisation. Paris: Firmin-Didot, 1949.

<sup>5</sup> Clara M. Olson and Norman D. Fletcher, *Learn and Live*, p. 49. New York: Alfred T. Sloan Foundation, 1946.

necessities. An educational problem is to provide these families with more skills to stretch their clothing dollars.

Our third problem area—shelter—is also easily justified. When the Sloan Experiment in Applied Economics took “better housing for rural Florida”<sup>6</sup> as one of its aims, 20 per cent of America’s houses were in “poor” condition. Take a look at some of the poorer areas, the so-called slum areas, in your own community. Examine situations where two and three families live in dwellings not suitable for one. Examine the sanitary provisions of some of these dwellings. Estimate how many people live in such inadequate situations. One state recently looked into these matters and found the following situation with regard to farm housing:

- 24 per cent of its farmhouses were overcrowded.
- 96 per cent had no water piped into the house.
- 20 per cent had no water supply closer than 50 feet from the house.
- 97 per cent had no bathroom with tub or shower.
- 97 per cent were without a flush toilet.
- 83 per cent had an outside privy.
- 14 per cent had no toilet or privy.
- 85 per cent were without electricity.
- 34 per cent had no closets for clothes or storage.
- 98 per cent were without central heating.<sup>7</sup>

These percentages emphasize the fact that securing anything which approaches a bare minimum of adequate housing is still a problem. The goal of a community school, however, is the achievement of comfortable and attractive living accommodations as well as minimum essentials in housing. Wholesome family life requires such a goal.

What should the worker do when the work day is over? What should other members of the family do when their school or home duties are over? This is the fourth category of problems in our list. The National Education Association, through its various departments, has stressed the paucity of recreational facilities and the need for “converting American people to wider participation in recreational activities.” A pamphlet of one of the departments of the National Education Association states:

Spectator sports and observer types of recreation regularly attract millions whose interests in active recreation have not been developed. . . . Many recre-

<sup>6</sup> *Ibid.*, p. 31.

<sup>7</sup> Adapted from Committee for Kentucky, “A Report on Housing,” p. 5. (Reports of Committee for Kentucky, 1943-50.) Lexington 2, Kentucky: Maurice D. Bement, Executive Director, 506 South Third Street.

ational interests developed in school cannot be continued in adult life. The traditional school sports often are dropped at graduation. The opportunity to engage in the newer sports is limited by lack of community facilities. The situation therefore calls for greater emphasis on recreational activities which can be carried on at home, in the back yard, in the basement shop or play-room, and in the field.<sup>8</sup>

Yes, solutions are centered, in part, on providing recreation and relaxation. But in a community-school program, wise use of leisure involves much more than recreation and relaxation as usually conceived. Here is one of education's opportunities to substitute vital experiences that have humanistic values for trivial and meaningless activities. Here is an opportunity to contradict the accusation that we are a "cultureless people," that we are only "technicians and plumbers." Here is our chance to use the great contributions of the humanities—art, music, dramatics, literature—in the solution of problems and in so doing to give people a new way of looking at things. Achievements of humanity—of human beings—then may become important considerations in solving many other problems as well as problems of leisure.

A few figures will serve to justify health as one great problem of the people. We often hear about the poor health conditions of India and China, but right here in the United States, out of 17 million young men who should have been in their prime, this country's military services rejected five million as unfit of body or mind; in another one and one-half million, defects showed up later so that they had to be dismissed from the service; Americans in 1,200 out of 3,100 counties had no hospitals; 345 counties had either no practicing physician at all or fewer than one for every 3,000 people.<sup>9</sup> If you add to these figures the facts on disease, on sanitation, on home and industrial conditions, and on mental health, some idea of the magnitude of the problem of health is gained.

Recent revelations of public and private selfishness and irresponsibility as well as the increase in juvenile delinquency and the actions of hardened criminals have pointed up a serious problem. The problem is one of building good citizenship—our sixth category. Good citizenship means much more than exercising the franchise or joining

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<sup>8</sup> American Association for Health, Physical Education, and Recreation, *Health and Physical Fitness for All American Children and Youth*, p. 14. Washington: National Education Association, 1949.

<sup>9</sup> Commission for the Defense of Democracy through Education, *First Things First*, pp. 6-7. Washington: National Education Association, 1948.

political groups of one sort or another. Good citizenship, among other things, is a combination of all the attitudes and activities of people directed to a wise use of all the resources of the community, state, region, or nation. This type of citizenship means a reorientation of individual values as well as a reaffirmation of the oft-quoted public allegiance to the ideals of democracy. The shameful exploitation of America's natural resources is evidence that this phase of our citizenship goal has not been achieved. The perfect democratic society is an ideal, and, with an understanding of the power of education to accomplish great changes, large steps can be taken toward the attainment of the ideal. Without lessening individual initiative, the energies of people must be redirected toward socially useful goals.

Clearly related to the problem of citizenship is the seventh problem area—morality and religion. Our concept of the separation of church and state has frequently caused us to disregard this area in building curriculums—especially for public schools. Casual observations of conditions in American communities, however, show need to change this practice. No matter how an individual may regard moral codes and religions, or his relations to them, their great influence in our society is very evident. Maybe the need is to find new ways for objectivity in teaching about religions. Maybe there is need for more co-operation between local community agencies in planning and in conducting the total educational program of a local community—with the churches and synagogues playing a new and more vital role. Our concept of the community school permits and encourages this approach to the seventh problem.

Fundamental to gaining adequate food, clothing, and shelter and to solving problems of recreation, health, citizenship, morality and religion is a means of employment. Whether it be working on the land or working in the factory, working with the hands or with the mind, or with both, man must work if he is to solve his many problems. Many individuals lack preparation for any work; others have been prepared for work which is not presently available; still others are dissatisfied with work which does not fully utilize their capabilities. As far as the unemployed worker is concerned, many studies have shown the relation of unemployment to crime, marital strife, and chronic slothfulness. Even in some areas where there is sufficient employment, dissatisfaction and low morale abound. Certain specialized problems are at present undergoing study. One that has been much publicized is the problem of the older worker. Another problem that has caused considerable dislocation is the introduction of new

machinery. Still another is the effect of unemployment benefits on the attitude of the worker. Work and the work situation are fundamental to modern living and create a vital problem for all.

### RESOURCES AVAILABLE IN COMMUNITIES

As the problems of people have been divided into eight categories, so may the resources available be conveniently classified. Resources can be thought of as being natural, technological, human, and institutional. By natural resources is meant those coming from nature, such as soil, minerals, water, and climate. By technological resources is meant the tools of science and invention, such as highways, cars, bulldozers, chemical analysis, and the aeroplane. Human resources are the people and their potential energy. From the people and their understandings come the "big ideas" that stimulate action. Institutional resources are to be found in such organizations as schools and universities, churches and synagogues, research foundations, business firms, and science associations.

### THE EDUCATIVE PROCESS

A community school, as stated earlier, involves an educative process by which the resources of a community are related to the needs and interests of the people. A key phrase in this statement is "an educative process." It will be recognized that a discussion of educative processes must rest on a sound psychological base. The educational program of a community school seeks to secure changes in behavior. By a change in behavior is meant more than just a change in practice. A change in behavior is a change that permeates the whole fiber of the individual. It becomes part and parcel of his body of understanding as well as of his basic way of doing things. In order, therefore, for a change to occur in the behavior of an individual, he must participate in a learning experience. A learning experience, according to Tyler, "refers to the interaction between the learner and the external conditions in the environment to which he can react."<sup>10</sup> There are four principles which should govern the selection of learning experiences:

1. A student must have experiences that give him an opportunity to practice the kind of behavior implied by the results expected.
2. Learning experiences must be such that the student obtains satisfactions from carrying on the kind of behavior implied by the results expected.

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<sup>10</sup> Ralph W. Tyler, *Basic Principles of Curriculum and Instruction*, p. 41. Chicago: University of Chicago Press, 1950.

3. Reactions desired in the experience must be within the range of possibility for the student involved.
4. Many particular experiences can be used to attain the same results.<sup>11</sup>

The program of a community school, then, must provide learning experiences which are in harmony with these principles. Not only will solutions to the problems be gained thereby but also important skills, values, and concepts will be acquired. For example, through participating in group conferences involving studying and reporting, individuals will become proficient in meaningful reading and writing. Specially prepared instructional material helpful in attacking problems will provide further learning experiences. In brief, the process is as follows: The learner considers problems and brings appropriate resources to bear on these problems; from this experience the learner gains certain skills, values, and concepts which he may apply to solve larger problems which will, in turn, add more skills and further enrich values and broaden concepts.

The pupils of a community school engage in a variety of learning experiences. They (a) collect facts concerning the problems and resources of their community, (b) set up demonstrations and experiments attempting to find answers to various aspects of their problems, (c) participate in group deliberations involving study, reporting, planning, and decision-making, (d) observe community situations in regard to recognized problems and consider methods of solving such problems in their own and in other communities, (e) work on individual and group projects in order to solve problems, and (f) use different types of instructional materials—involving such activities as reading, writing, and arithmetic—in attacking their problems.

*Collecting Facts.* When conditions existing within a community are known and understood, sound and intelligent planning may be undertaken for the solution of problems. The collecting of facts is an essential part of the educative process, and by being a part of it gives new life and meaning to the educational program. Furthermore, the collecting of information is never completed; it continually brings to light new conditions and relationships in the community. Teachers and pupils in some community schools in order to collect facts: (a) contact research institutions, (b) interview officials of local agencies, (c) consult standard references, and (d) survey aspects of the community.

*Setting up Demonstrations and Experiments.* By setting up demonstrations and experiments, meaningful and motivating experiences

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<sup>11</sup> Adapted from principles enumerated by Tyler, *ibid.*, pp. 42-43.

are provided for the youth and adults of the community. Such activities are an essential part in the educative process. Demonstrations and experiments serve to stimulate interest in the problems of the community, create a desire to learn, and provide information leading to a solution of the problems. Examples of such activities are: (a) experimental garden plots, (b) home-improvement demonstration projects, (c) experimental fish ponds, and (d) experimental public opinion polls.

*Participating in Group Deliberations.* Group discussions provide a variety of learning experiences for individuals. Such activities serve to broaden interests in community affairs, bring increased awareness of the responsibilities of citizenship, promote a spirit of co-operation, and develop habits of logical thinking. Furthermore, these activities contribute to the discovery and development of qualities of leadership at each age level. Some community schools do this by: (a) establishing school and community councils, (b) modifying and adapting methods of instruction, (c) encouraging membership in community organizations, and (d) providing practice in public speaking and in following parliamentary procedures.

*Observing Relationships among Community Enterprises.* The community is a complex social organism, having a variety of interrelated and interdependent dynamic parts which affect the daily lives of everyone in the community. In order that people may come to know how their community operates, it is important that they observe the relationships of the various parts. By observing community situations they see how other people live and how they do things, note the significance of the interdependence of farm and industrial areas and of the interrelationships of industrial and commercial enterprises, and increase their knowledge of the effect these aspects of community living have on their own lives. For the purposes of comparison and contrast, observing these characteristics of other communities brings new insights and understandings for the solution of problems. Many community schools make it possible for pupils to visit (a) industries, (b) businesses, (c) residential and farm areas, (d) public utilities, and (e) community agencies in their own and other communities.

*Working on Individual and Group Projects.* When pupils of the community school undertake to carry out individual and group projects, they are provided with many valuable work experiences. First, they have the opportunity to learn how to work—to plan the project, to assemble the necessary tools and materials, to co-ordinate their activities with those of others, to budget their time, and to apply their skills, imagination, and energy to the accomplishment of the desired

results. Second, they have an opportunity to learn the satisfactions that work can bring—the achievement of a desired result, the approval of others, the material benefits that accrue to themselves and to others. Third, they have the opportunity to contribute to the good of the community, to gain satisfactions from the realization that each person is a valuable member of the group, and that from such membership each one is strengthened to carry out in part the responsibilities of good citizenship. Work experiences are made possible in some community schools by: (a) developing a co-operative program with merchants and industrial leaders, (b) encouraging home-work projects, and (c) organizing special groups for self-help.

*Using a Variety of Instructional Materials.* In many community schools the learners use four types of instructional materials: (a) commercially-produced materials—textbooks, library books, films, etc.; (b) special-purpose materials designed to meet specific needs with specific resources in mind; (c) school-made materials prepared by teachers and pupils as part of their study of local problems; (d) the physical and cultural environment of the school—the community itself.<sup>12</sup> The determination of the proper balance in the use of these four types of instructional materials is a task of each school. Schools and school systems which recognize the need of making these instructional materials available to teachers and pupils (a) establish materials-preparation projects, (b) strengthen their libraries, (c) establish materials bureaus, (d) locate and secure desirable materials already prepared, and (e) arrange for the use of community resources.

### RESULTS TO BE EXPECTED

The results of a community-school program can be looked for in two broad areas. The first major result to be expected, in accord with one of the school's major aims, is an improvement in the living conditions and standards of the community. The second major result, anticipated in another major aim, is the development of the appropriate skills, values, and concepts, to the end that individuals will function more effectively in all their independent and co-operative undertakings. It will be seen that these two general results are not mutually exclusive. However, the division serves as a convenient basis for the delineation of more specific results.

A. In the first area—improvement in living conditions and standards—the community school expects the following results:

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<sup>12</sup> Maurice F. Seay, "School-made Teaching Materials," *Nation's Schools*, XLI (February, 1948), 25.

1. A community which is well nourished through a wise utilization of the available resources
2. A community in which the people are appropriately clothed
3. A community with a high standard of housing
4. A community where people are enjoying good health
5. A community where leisure is used for developing humanistic values as well as for trivial activities
6. A community where high ideals and practices of citizenship are evident
7. A community where religious and moral values are understood and applied
8. A community where the development, reclamation, and wise use of resources provide continuing opportunities for work

B. In the second area of evaluation—development of skills, values, and concepts—the following types of results are to be expected:<sup>18</sup>

1. The development of skills in:
  - a) Using the "3-R's"
  - b) Collecting facts concerning problems and resources
  - c) Organizing, interpreting, and presenting facts relating to the problems and resources
  - d) Participating effectively in groups working to solve problems
  - e) Planning proposed actions with realistic estimates of consequences
  - f) Working effectively in a chosen occupation
2. The development of sound concepts relating to:
  - a) The nature of people
  - b) People and their physical environment
  - c) People and their social environment
  - d) People and their spiritual environment
3. The development of such values as:
  - a) Self-respect and personal integrity
  - b) Respect for the worth of all people
  - c) Freedom of thought and expression
  - d) Appreciation of beauty of many types in art, in nature, and in science

The community school prepares individuals and groups to live in a complex and dynamic world by teaching them new skills, higher values, and broader concepts as they learn to solve their problems. People develop skills and values and concepts by dealing with problems, practical problems in which they are vitally concerned and which have direct effect upon their lives. The community school, therefore, attempts to reach its goals by using resources to solve problems. This process begins in the local community; and as problems of increasing difficulty are solved, the development of skills and values and concepts becomes a cumulative process. The power of such an educational program makes it possible for people to look

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<sup>18</sup> Adapted in part from Tyler, *op. cit.*, pp. 58-62.

beyond the boundaries of their communities and in time to bring their skills, values, and concepts to bear upon broader problems in the states, regions, nations, and the world. An old term takes on a new meaning.

This emerging connotation of the community-school concept signifies an important step in the direction of a discernible community-school movement. In presenting this interpretation of the potential outcomes of the community-school program, the yearbook deals concretely with the implementation of programs which are capable of transversing the commonly recognized boundaries of institutional-service areas. Detailed descriptions are given of such familiar projects as the three units of the Sloan Experiment in Applied Economics, the Michigan Community-School Service Program, and the UNESCO mission known as Fundamental and Adult Education. It is characteristic of these projects that the motivation and the co-operative techniques employed are similar to those of the single community-school unit which endeavors to apply the power of education to the solution of the social and economic problems of its constituents. The yearbook also furnishes the reader a substantial body of assimilative materials in the form of critical and expository discussions based on classical examples of communal quests of the road to better living, such as the utopias, Hofwyl, or New Harmony proclaimed. It is in this manner that the yearbook undertakes to give a challenging emphasis to the potentialities of the larger-areas viewpoint as the basis of an evaluation of the practicability of constellations or systems of community-school organizations adapted to the resources and problems of undeveloped communities, states, regions, or nations in any part of the world. And it is in this sense that the committee subscribes to the view that "such an educational program makes it possible for people to look beyond the boundaries of their communities and in time to bring their skills, values, and concepts to bear upon broader problems in states, regions, nations, and the world."

### CONCLUSION

The community school, by means of the educative process, relates the resources of people and communities to the problems of people and communities in order to accomplish a higher standard of living. The force which puts this process in motion is the understanding by educational leaders and laymen of the power of education in promoting social progress. The use of the educative process in relating problems and resources makes possible the achievement of the goals of the community school.

This chapter, as part of our introduction to the yearbook, contains descriptions of important phases of community-school plans and purposes. Because of the brevity of the discussions, detailed explanations and citations of demonstrations and experiments are omitted. The reader undoubtedly has a desire for information about topics not considered in this chapter and for answers to questions he has in mind. These requirements will most likely be met by the explanations and illustrations presented in the separate chapters comprising the sectional divisions of the yearbook. The scope of the treatment of the subject and the nature of the social and educational problems selected for special emphasis are indicated by the titles of the several sections and chapters, respectively. The various chapters give particular attention to the more significant characteristics of the community school. They include many interesting reports of the work of these institutions and explain their contribution to the progress of education.

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## CHAPTER II

### AMERICAN COMMUNITIES

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#### INTRODUCTION: FROM SINGULAR TO PLURAL

##### Big Cities Are Dominant

The metropolis rises with increasing prominence against the social landscape of western civilization, especially in the United States. The penetration of metropolitan influence into all the recesses of social structure and the diffusion of those ways of life which it nurtures confound the efforts of anyone who seeks to identify "the community" in American life. The population of the United States increased 14.5 per cent during the forties; but that of metropolitan areas (including center and suburb), 21 per cent; and that of all other places, only 5.7 per cent. The rate of growth at the metropolitan periphery (35 per cent) was nearly three times that at the center (13 per cent), but continuing metropolitan agglomeration of population was evident to the point of being dramatic.

Various positions of reason and sentiment may be taken in viewing this population trend and the probabilities of its termination or continuance. Its present and foreseeable impacts will continue to rest heavily against the shape and function of all our personal, social, and cultural systems. The complexity of social structures and processes, the diversity of their interdependent parts and directions, and the swallowing up of small things by large ones—all these baffle the earnest citizen who wishes to know and to serve his "community." Nor can he resolve his confusion merely by moving as far as possible from centers of concentration to areas of sparser settlement, whether to smaller cities, to the hills, or to the plains.

From Communities of Intimacy to Communities  
of Casual Relations

*Types of Community Life.* This dominance of the great city brings us to the farthest point yet reached in the fundamental and most general social change of our time—a shift from one kind of society toward another. Before this change had started, or at least before it had gone very far, one could more readily than now look within the society and actually identify “the community” of MacIver’s classic definition:

Wherever any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community. The mark of a community is that one’s life *may* be lived wholly within it, that all one’s social relationships *may* be found within it.<sup>1</sup>

But the trend is far advanced—so far, indeed, that a school of social philosophers is warning us in books and essays that, to detour doom, we must restore the human community to its former basic identity as an integrated structure of social communication and social participation at the heart of a wholesome society.

Sociologists have used sundry names for the theoretical beginning and ending points of this trend: polar types of societies, with corresponding polar types of community life. But let them here be nameless; the important consideration is that we should understand the types.

The first is familistic, with communities of small size; personal, direct and intimate interaction; simple and limited division into groups and classes. Typically, it is regulated more or less nonrationally (but not irrationally) by tradition. It has a subsistence economy with small and simple markets. Its norms are those of conformance with deeply embedded mores. Its social solidarity is based on internal homogeneity. Its social change is slow and limited in scope. Here, the personality of each member is firmly moored, and security is relatively complete. The country neighborhood of an earlier historical period in America was of this type; it is by no means completely extinct.

In popular homesickness for the old-time community in a familistic society, many of its emigrants forget that there were “shortcomings.” It was a place of much intimacy—but limited privacy. It was a place of friendliness—but there were bitter quarrels. It was a place of

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<sup>1</sup> R. M. MacIver, *Society: A Textbook of Sociology*, pp. 8-9. New York: Farrar & Rinehart, Inc., 1937.

neighboring—but gossip could be petty and not always kindly. It was a place where many hearts were warm and some of the minds were narrow. It was a place of security, but the restraints of convention were often oppressive. It was a place where life was whole, to be sure, but sometimes life was also small. Some of the philosophers of the small community seem to understress these limitations. Being old enough to profit by memory's kindness, they select from the total context that which is happy and highly valued.

The last is individualistic, with communities of larger size: contractual, impersonal, indirect, and casual interaction; complex and elaborate division into groups and classes. Its regulation is more improvised, rational, and legal. It has a highly developed exchange economy, using money in a world market. Its emerging norms are those of efficiency. Its social solidarity is based mainly on the interdependence of specialized parts. Its social change is rapid and of broad coverage. It is sometimes characterized as an integrated society because of the ramifications of interdependence among its parts, but actually its need for further social integration seems more conspicuous than any present integration of its character. In this society the personality of each member is moored now here, now there, now nowhere! This is the kind of society in which most of us live today. It is the society of the metropolis, and it seems not to have, as a pervasive type of unit, the *community* as MacIver defined it.

*The Puzzle of Diversity.* In such an urban society as this, can the school, the church, or any other agency become a "community institution" as is urged by some of the leaders of churches and schools? Is the community a real enough entity so that a school can both express and serve its wholeness and integrity? Is the concept of community fatuous and outmoded?

In deciding the question, we face the diversity of social affairs as they are, and the possibility confronts us that there may be a variety of communities of different types and at different levels. This might involve some departure from the concept of a circle of people sharing their whole lives. It might involve adjustment so as to recognize patterns or mosaics of various sectors of different circles in which people share their lives segmentally in the different sectors. Among the varieties of communities thus recognized, some would include others, some would overlap, some would cover depths and altitudes of social class, some would include various combinations of subgroupings. Thus, a community would be individually identified according to the purpose one might have in seeking it, or by the particular features of social structure and function seen to exist—by

the particular networks and subnetworks of communication and social interaction. The boundaries might be more often those of "public opinion" than of "traditional values."

Our task in this process of identification would be like the operation of "tuning" a radio in an atmosphere full of broadcasts that may be selected according to the listener's need or interest. If one tunes clumsily he may get only static or perhaps a blur from two or three stations. By finer tuning, however, one may choose programs of local origin and local reach or those encircling the world from remoter points with global hook-ups.

Borough, hamlet, village, neighborhood, township, town, beat, parish, county, magisterial district, precinct, school district, ward, block, city of the first or *n*th class, zone, trade area, special-service district, metropolitan area, state, region and section; we have a plethora of divisions in space at various levels of corporate existence. Many are formally bounded and charted on maps. Others are invisibly outlined in the social habits of their populations. They border or overlap each other, or some are contained by others. All of us live simultaneously in several of them, and in them we lose that will-o-the-wisp, "the community." And this is to say nothing of the multitude of special-interest organizations and associations that enfold us all. Clearly there is no alternative but to recognize a great diversity of communal structures.

If we accept this possibility of seeking many communities rather than "the community," we will have adjusted our concept to the realities of present-day society with its new arrangements of social communication and social participation. We may find the adjusted concept of community fully as useful now as the unadjusted concept was in an earlier period of American development, both for analyzing and understanding society and for planning the activities of groups, agencies, and institutions.

We will have put ourselves in position to recognize the actual diversity of society. We will have acknowledged that one person or one institution has concurrent and intermittent roles in various communities and may not properly confine his interest to only one. Furthermore, we will have prepared ourselves to understand that community solidarity, community consciousness, and community loyalty for most of us are not quite so much the automatic and unplanned products of simple living together as they seemed to be in the isolated rural neighborhood. On the contrary, we will see that in many situations today they could exist—and would develop—only

as results of definite and consciously undertaken plans and efforts of citizen-members. What we once took to be the essence of community—the existence of consciousness of common purpose, loyalty, integration, solidarity—are no longer chiefly by-products of adjacent habitation. Where and when they develop, they are more probably the fabricated products of direct efforts to produce them. This might involve us in the timeless controversy over whether natural simplicity excels manufactured (artificial!) complexity—whether the old communities were better than the new. But let us here observe only that what men *plan* to have can be always at least potentially better than that which they have at the start.

This is why movements now arise in countertrend to develop community schools, community churches, and community agencies of various types. There is a growing belief that we need, by conscious action, to put into the impersonal, contractual, bureaucratic structure of modern society some special provisions to perpetuate, or reproduce, or substitute for the personal, familistic values that were the social moorings of men in earlier times.

*The Problem of Definition.* No doubt these are the reasons we can find no satisfying definition of the community but only a cafeteria of definitions written into numerous books, these being nearly as diverse as the types of situations seeking to be defined and from which one may choose according to his need.

We have a persistent want for a simple definition that is clear, definite, and applicable anywhere on a moment's notice. It is the vagueness in meaning of community that keeps some potential community workers from "hitting the sawdust trail." "Will someone please tell me what a community is?" This is the recurrent cry of the slow convert, and he receives the highly unsatisfactory reply, "Ah! But that's the question!" One gets not a definition of the community but a description of the operations to be followed in discovering his own.

Each school embracing the purpose of community service—that is, aspiring to be a community school—will need to identify its communities, discover their various characters, inventory their resources, isolate their problems, and discuss their possibilities of development.

Nothing short of the study of cases will permit this identification. The particular structure of communities for any person, institution, or agency will be unique, though somewhat similar to the structure of communities for any neighboring person, institution, or agency. So one starts with himself—if a school, with its immediate constitu-

ency—then broadens the scope of observation outward in concentric circles to “foreign territory”—and for some of the concerns of literate people there is no foreign territory for the largest circle is the brotherhood of man! The largest community is from here to the edge of the world.

### SOME DIFFERENT VIEWS OF COMMUNITIES

#### Identification Procedures

The documentation of human affairs improves with faster and more thorough systems of recording, and the archives expand so that microfilm is used in saving space. A feature of modern bureaucratic structure is highly elaborated systems of communication via report and memorandum. Nearly every American community is “on file” at least in pieces and parts. Libraries, archives of government, maps, and newspaper collections are full of information, and more may be had by interview and survey. The problem is to see pictures in statistics and to find trends in collections of anecdotes. The complexity of records matches the diversity of groupings. The burden on any observer of a particular community is to assemble and interpret. Many of us must confess to begging certain issues by saying we need materials and sources not available locally without special survey. Actually, each of us is closely surrounded by data in local offices of government and in business.

To identify any of the communities in which we live, and particularly that which is most central, we start with local focus and search for salient features, or identifying characteristics. What can we find of these?

Our communities are locations in space; they have physical layouts and patterns of habitation discernible to the eye and noted as pleasing or not pleasing. They have roots in nature—environments of resources. They have traditions and history. They are theaters in which people play various roles. They have systems of business, politics, religion, and education. They have social networks of families, cliques, clubs, and classes. They have patterns of harmony and dissension. They have value systems—or patterns of feeling and conviction. It will be against the background of these characteristics that any community school will find its reasons for being.

#### The Helicopter View

A map of human interaction, to supplement a map with conventional symbols, would be apparent to any eye that hovered long enough above the community. The paths which men follow in their

travels, their uses of land, and the spread and scatter of their buildings outline the physical margins. The scars of erosion in the countryside or the verdure of grassy fields, the isolation and interconnection of farmsteads and homesteads, the widening and hardening of roads toward the larger towns, the march of telephone poles and power lines, the blinking of air beacons, the upreach of transmitting towers, the antennae of television receptors, the shorter or longer distances between villages, the modesty of parks, and the effrontery of slums—all across the stretch and width of the nation, the patterns of community identity and interdependence could be approximated by these physical features. In the towns and cities, streets would move outward from the centers of shopping, banking, communication, and exchange, through deteriorating areas of rooming houses in which life is anonymous and relatively meaningless, past the factories, and into the neighborhoods of homes, eventually to the countryside, and then to other towns.

One thing to remember is that empty space (country) and full spaces (towns) fit together in American life. There are parts of the world where people dwell in village clusters rather than out on their farms, and as our towns have grown in the United States many of us have forgotten that the hinterland of farms and smaller places is an integral part of the town's community.

The terminals of railways, highways, and airways are important symbols of the physical extent of communities. Highways, in their varieties of width and surface, are especially good indices of the social and economic relations among people. The study of traffic-flow surveys is a useful aid in the demarcation of real community boundaries, as distinct from political or administrative boundaries.

For a smaller, more rural community there are some fairly standard procedures for delineating community margins. One—as just mentioned above—depends on the study of traffic flows; another is the mapping, by survey, of trade areas and areas of participation in groups and institutional programs. Another is the discovery of relationships that reveal clusters of adjacent smaller neighborhoods around centers to which they are similarly related.

Mentioning these methods for mapping a community boundary underscores one important exception to the patterns of community variety and overlap. There are many areas in the United States where "the community" of solidary relations and compact area is still evident to the close observer. Workers in the rural world should not conclude too hastily that community boundaries, as such, are non-

existent or irrelevant to problems of school reorganization. Where the natural community of a town and its hinterland exists with some unitary distinctness, it can be acknowledged as the natural local constituency of a community school. There are many unfortunate examples in rural areas of the violation of community reality by arbitrary school districting and programming. In some places the routes of the school bus criss-cross natural community lines, making a crazy quilt of community patches in daily transgression of community identities.

In many places, whether one begins from a point in a subsection of a large city or from a farmer's trade town, there is little doubt about the location of the center. But problems arise as one moves away from the center and tries to find the line at which "this" community ends and "that" community begins. Often there is no precise and sharply divisive line of separation; we can only recognize a "no-community's land," or perhaps better, an "every-community's land," and let it be dealt with by all the communities in which it has partial membership.

### Communities Are Rooted in Resources

One must "get to the bottom" of things, and in understanding a community this means determining the character of its resources. The nature of the resources has much to do with the nature of the community. There are cattle towns and money marts, college towns and mining camps, lumber towns, farmers' town-country trading centers, resort places, county-seat towns, railroad towns, centers of heavy industry, mill villages, factory towns, bedroom towns where commuters live, salubrious towns to which old folk retire—all kinds of community types recognized by the particular exploitations of resources which go on there. The occupational structure and the relations of social classes to each other in a particular community will be seen to be heavily influenced by the economic pattern of resource-use that has come to prevail. In scrutiny of the resource-roots, there may be hints of trends. Some towns have grown and prospered, others have declined—like Central City in Colorado, to which artists of opera now go in the summer to consort with the ghosts of gold miners. The first step after mapping a local community is to review its resources in absolute terms and then in relation to the resources of other communities to which one belongs. This becomes an inventory of basic community assets, and it reveals the community's needs for conservation—very proper problems for community schools.

### The Backward Glance

The history of a community is part of its present life. Everything current reaches out of the past and into the future. American communities differ greatly in age, although our oldest places are young in comparison with towns of the Old World: fifteen centuries are longer than fifteen decades! But the traditions of even some of our young centers bear marks of descent from venerable ancestry in Europe or points south and east thereof.

Its consciousness and formalization of its own history reflects, in part, the maturation of a group. Also, the extent to which the members of a community share in knowing and feeling its history is one partial measure of the social strength and group consciousness or loyalty of that community. At some places there are many myths of heroes, statues, shrines, and well-kept archives. In other places these marks of the past are absent or few in number. Already in this youthful nation there are some communities whose absorption with their own history threatens their flexibility for meeting new situations. When held in restraint and perspective, however, the sentiment of regard for the founding fathers provokes humility and pride in proper proportions, gives continuity to the development of a community, and motivates the citizens to seek progressive changes. Among American communities there are as many varieties of background as there are of current character, and study of the local story is fundamental to understanding, but it takes us only a limited way—over the approach and up to the gate.

### The Roles of the Players

Another view of the community is theatrical; it focuses on the actions of the players. A century ago there were only a few hundred occupations that Americans could follow; now there are tens of thousands. The roles that people play in the complex drama of modern life are more numerous, more specialized and interdependent, and more scattered among the various communities to which any one belongs. The stage is expanded, the plot and sets are more complicated, the properties innumerable, the sequence of scenes and acts is indefinitely extended. But in all these features, too, American communities vary. Each community is its own version of the drama and is its own playhouse, similar in many respects to others, but still unique. A full view of the nature of any community includes this attention to the pattern of roles. Rich man, poor man, beggarman, thief! The list is too short for today.

The occupational structure is by no means the total system of roles; all social interaction may usefully be analyzed in terms of roles. There are the roles of citizen, official, parent, neighbor, politician, friend, gangster, buddy, clubwoman, and so on, at length. The occupational division of labor, however, is a revealing index of a community's characteristics.

### Business: The Community's Economy

The economic roles that people play—their places in the system of producing and distributing goods and services—reveal the business complexion of a community. Manufacturing is a dominant theme in modern living, and humanity speeds to successively higher peaks in the perfection of tools and machines for fabrication. Each community is involved in the total pattern in particular ways. The identification of these ways is basic to an understanding of whichever community may come into focus. Farms, firms, factories, plants, warehouses, stores, banks, offices are organizations in themselves and units of larger organizations. The combinations and arrangements of these units constitute the economic front of a community. The labor union, the trade association, the corporation, the chain, and the chamber of commerce are webs within webs of the fabric. The press, the radio, the telephone and telegraph, trunk lines, truck lines, the postal service, and even the "grapevine" are the messengers among the units of economic organization and become in themselves units of the economic structure. So one community may be chiefly a nexus of transportation and communication, another may be a one-industry manufacturing center, another may be based on farming or mining. Another may be a complex of many industries and businesses. The structure of income from wages and profits and the material content of living are functions of the community's economy, and many of the issues that vex people stem from their economic concerns. In economies, too, communities display varieties in kind and size.

### The Political View

The most general purpose of government is to express the common interest of all members of a society in social order, hence all people everywhere "belong to," "live under," or "have" governments. The functions of government in western societies today, of course, reach beyond and above the maintenance of order into numerous fields of service.

In some parts of the world the word *community* is reserved spe-

cifically for a political subdivision, and it is sometimes difficult to discuss in those places the community as a sociological entity. The original purpose of politics was to operate government. But in every American community there is "government" and there is "politics." Taxes, ordinances, elections, courts, aldermen, commissioners, mayors, managers, and officials in legion are the mechanisms, agents, and agencies of government. Parties, factions, cliques, committees, chairmen, and "workers" are the mechanisms, agents, and agencies of politics. Often the attention of citizens turns to the concept of community first because of some pathology suspected or seen to have developed in government and politics. It is here in particular that activity by the individual citizen sometimes declines to the zero point, so that both government and politics may become nonresponsive to the people generally. It is here that smaller communities in particular find themselves being swallowed into larger ones, their governmental autonomy and their allocation of power being diminished conspicuously. No view of the community is more significant than this one of government and politics.

### Diversities in Organization for Religion

In some communities one faith prevails in the absence of others, as in a settlement of the Amish-Mennonites, or of Mormons, or of Catholics, or of Baptists, etc. In other communities there are combinations of major faiths and subfaiths. Each community has its religious complexion, and often the lines of relationship in secular activities parallel to some extent the lines of religious similarity and difference. The numbers and varieties of church steeples, minarets, domes, and crosses are visible symbols of the religious organization of the community. The bonds and cleavages that exist among the residents of a town are meshed to their institution for religious expression, and the sanctions for their attitudes and habits reside in or close to their religious affiliation or nonaffiliation. The religious facet affords a major view of the community.

### Places of Learning

Remaining among the dominant formal institutions of a community are its schools. Buildings, classrooms, libraries, laboratories, lunchrooms, shops, auditoriums, buses, gymnasiums, play yards, campuses, stadiums, boards of education, superintendents and principals, teachers, counselors, school taxes, attendance laws: The pattern is formal and complex; the functions are deep in the interest of children, youth, and parents.

The variety of schools in itself is phenomenal; there are nursery schools, kindergartens, elementary schools; high schools and junior high schools; colleges and junior colleges; institutes and universities; vocational schools, opportunity schools; public, private, and parochial schools; coeducational schools, boys' schools, girls' schools; academies; activity schools; child-centered, progressive, conventional schools; "little red schools" and consolidated schools; tottery schools of crumbling lumber in mountain valleys, fresh new schools of modern architecture in pretty towns, and community schools.

Nowhere in the world do the functions of a school touch the lives of all people more than in an American community. The development of a school system is a central point in the American ideology, and the character of a local school is very revealing of the character of a community. It is no accident that, in the development of American society, the attention of professional and lay leaders in education is drawn increasingly to the community-school concept.

### Clubs, Classes, and Services

Cutting across the institutional structures, and sometimes detouring them, are the boundaries of voluntary associations, informal cliques, and sharp or ill-defined social classes with their respective interests, attitudes, and systems of values. Trends in the American community today are multiplying the number of clubs and associations, heightening the importance of cliques and factions, and highlighting in new ways the distribution of population over grades of social status. Ethnic and racial diversities are paramount in some regions and localities. Within the structure of any community lie deeply—or close to the surface—these subgroupings in which individuals carry on large portions of their living.

And with them there develops an increasingly complex structure for the provision of services. The efficiency of the modern economy releases more and more time and energy from the production of goods, so people turn to formalizing more of the things that they do for and to each other. In addition to the old service occupations of teaching, preaching, doctoring, and practising law, there are newcomers such as beauticians, coaches and recreational directors, health officers, nurses, sanitarians, social workers, artists, and especially arbiters, conciliators, and counselors in manifold specialty. The analysis of how a community is organized for services over and above the production of goods reveals some of the most central facts about its nature.

### Summary View: The Community Cone

So a geometric figure to chart the total pattern of communication and participation in a given community would have to be "solid" or three dimensional. There would be not only the concentric circles and eccentric areas depicting communities of local and larger size but there would be smaller areas of groups and associations which lie within a community or which cross the concentric and eccentric arcs. These would be the community in cross section. Each design, unique to its community, would reveal the interplay of groups and institutions. Then there would be height and depth to represent the levels of status and the layers of classes, and the completed figure would take the form of a cone. To indulge in this analogy, one might conceive of the physical community as a building, externally shaped like a truncated cone, with rooms and suites on many floors.

The metaphor is mixed, but is not "the community" equally mixed? Figure, chart, mosaic, design, pattern, circle, eccentric, level, layer, truncated cone, and bulging buildings of many stories: It helps to use all these words in belaboring the importance of understanding social diversity in American communities.

Even so, the analogies are not yet fully developed for this day of colored pictures and photographs, richly colored movies, and colored television. The cone of the community has a spectrum, too, and its patterns of color are its *values*.

### THE VALUES INVOLVED

#### Value Systems in Communities

Broadly viewed, all American communities share in a general system of values constituting what we call the American way. Most of us are familiar with the general features of this system, its emphasis on freedom for individual development in fair social and economic competition, its strain toward higher levels of living, its complexion of Puritanism in the prevailing codes of morality, its respect for differences in abilities and convictions, its emphasis on voluntarism in social, economic, political, and religious organization, its concepts of justice, and its balance of stress on liberty and security.

We are familiar, too, with the paradoxes of countervalues in the American way. The aspirations of the founding fathers and the affirmations of our social philosophers are turned inside-out in the actual rough and tumble life in communities. Pride and fear, combined, jell into provincialism; barbarous concepts of superiority perpetuate segregation; requirements of loyalty cancel privileges of free-

dom; success in competition becomes so large a value that the ethics of competition seem unimportant.

Within these broad uniformities and paradoxes, individual communities vary in the extent to which particular elements in the general American value system are emphasized. Part of our task in understanding a particular community is to discover its individuality in the pattern of emphasis on values. No member or institution can undertake projects for effective community service without sensitivity to community values.

In some, but by no means a majority of American communities, the glory of the past seems paramount as a specific value, and much attention is given in homage to tradition. In some communities, the provision of educational and other services for children seems to have a higher priority in valuation than do other specific concerns. There are communities in which various forms of religious values are dominant and prevail strongly in most affairs. In some places, strict compliance with law is thought to be more important than in others. In some communities the stress on work versus play is greater than in others. A conspicuous aspect of many communities today is lack of consensus on values with the resulting confusion about which components shall be highest in the value hierarchy by which the community shall live.

To weigh any situation in any community without earnest consideration of the value system is not to weigh it at all, for the scales are out of balance at the start. In fact, an identification of the hierarchy of values may well be a starting point for any labor in the development of community programs.

Returning briefly to our analogy, the community cone, and to the suggestion that the value system adds its chromatic features, we would recognize flows of variegated hues and intensity among the horizontal positions and vertical levels which would appear to any observer who is not color-blind or who is not wearing filters blinding him to values.

### The Community Value

Not only do communities have value systems but we find "the" community itself to have value for, and to be a dominant value in, the wholeness of American society. The full meaning of democracy in any group implies general participation of all its members in the life of the group. Democracy is partial to the extent that participation is partial.

This observation reveals the other side of the repetitious plea in our communities for "leadership." The more complicated our social world becomes, the more vocally we seek leadership to manage it.

The polar types of leadership are familiar to us as authoritarian and democratic. It is quite possible for authoritarian leadership to be fast and efficient—to underwrite order with power. Authoritarian leadership could do some of the things we want done. But in the American ethos it is especially important to acknowledge that values are ascribed to *means* (or how things get done) as well as to ends (or what things get done). This is the key to an understanding of democratic leadership. The authoritarian leader commands followers; the democratic leader leads participants.

As members of a group cease to participate, they become followers or servants, although perhaps only by unwitting default of their own share in the "sovereignty of the people." This phenomenon has, in the judgment of many observers, brought us actually to a point of crisis in American civil living. The community of the pioneer was a seed-bed congenial to the growth needs of democracy. It had relatively few members, and they existed in the familistic, primary-group relation to each other described above. Its members could be *participants* as readily as *followers*, and the situation was quite a natural one. At this point it is exceedingly relevant to observe that schoolmen must seek citizen-participation in the affairs of their schools.

Neither the homogeneity of communities nor the certainty of participation come to us so naturally and informally now, and a considerable proportion of everyone's energies must turn to the husbandry of democracy. Unless this occurs, the ethos itself must some day change, and democracy will no longer be a dominant value in it. Any prediction of the future of democracy would hinge on a prior prediction as to the cessation or maintenance of participation. May not a community of intentional and purposive participation emerge at a higher level of excellence than that of a former community of traditional and familistic participation?

#### CONCLUDING STATEMENT

The idea of the community, therefore, is pivotal in the whole scheme of American development. The community, in any of its diverse varieties, is actually or potentially an arena of social communication and social participation. It is the crucible, test tube, seedbed, granary (another metaphor as mixed as may be) of democracy in human affairs. The purpose of fostering community life seems now

destined to become as prominent in the new American value system as was the pride in enjoying the relative freedom and autonomy of communities in the adolescence of our nation.

It is in reference to this newly emerging value that the school, with its contacts deep and wide among the people, takes a new charter from society-at-large. It is in the meaning of community to democracy that the community school is discovering its social rationale.

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## CHAPTER III

### COMMUNITY-SCHOOL CONCEPTS: A CRITICAL ANALYSIS

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#### INTRODUCTION

The fundamental concepts which underlie the community school are neither the product of the twentieth century nor the result of any violent shift in the ideals of the community or the professional educators. After all, the educative process has always been, and inescapably remains, primarily concerned with the problem of inducting the young into the ways of the prevailing social order. Certainly, that is the task with which humanity has been confronted all through the ages. The Chinese scholars and the several Utopians, as well as Plato, Luther, Erasmus, Barnard, Parker, Dewey, and those who now are critically redefining the structure and function of the educational system have all been concerned with this fundamental educational and social problem. This does not say, of course, that all these people have seen the problem in the same way. Obviously, they have not. But, they have been concerned with essentially the same task, irrespective of the terms in which they defined it.

It is perfectly clear that, regardless of apparent agreements reached in terms of the broad, major goal of an educational system, the real difficulties which beset the school administrator appear as soon as he attempts to answer certain crucial questions which must be answered before the system can function. Specifically, he must answer either directly or implicitly, these questions:

1. Who shall be educated?
2. What shall be the curriculum?
3. What shall be the content of the curriculum?

4. What form shall methodology take, principally?
5. Who shall carry on instruction? What competence shall these persons have?
6. What shall be the role of the social group in relation to the educational system?
7. Where shall rest the authority which undergirds educational theory and practice?

It is these questions which have furnished the fuel for endless debate, both down through the ages and in the contemporary world. And it is these questions which must be answered, whether one is thinking of an era of philosopher-kings or the century of the common man.

In light of this, one might be tempted to ask whether the concept of the community school embodies within itself any peculiar problems or any significant solutions to these educational problems. An examination of the educational scene may yield some insight on this matter.

#### COMMUNITY SCHOOLS AND SOCIAL ORGANIZATION

Paradoxically, the heart and soul of the community-school idea can best be examined by turning back to civilizations which not only would fail to recognize any reference to a "community school" but would also be mystified by any reference to organized, institutionalized education. If there has ever existed a genuine and persistent community school, it could only have existed in civilizations so primitive as to obviate the necessity for any formal educational institution. That is to say, a genuine community school would be an automatic and integral part of the persistent life-patterns of the group. This would mean that the social group would necessarily make the education of the young a central theme of the life-patterns of adults, i.e., the community would be "education-centered." However, it is perfectly clear that no social group could hope to concern itself *directly* with the education of the young and still carry on the necessary political, economic, and social activities, *unless* the education of the young were carried on as a natural by-product of continual association with the full-fledged adult members of the group. Consequently, one could hope to establish a true community-school program only in those societies wherein life was simple enough to justify an educative process based on the natural apprenticeships of daughter to mother, son to father, the immature to the adult, the young aspirant to the established warrior, and so on.

In such a situation, what have been referred to here as the persistent educational problems obviously find ready and commonly

acceptable answers. All those seeking membership in the adult group must be educated; the group itself is directly responsible for that education and is, therefore, directly involved in determining the content, methodology, and underlying authority of the educative process; and, finally, there is no conflict possible, since all adults have been successfully inducted into the group ways. There is, therefore, an automatic and natural "community school."

Obviously, such a ready and automatic solution to the educational problem comes only in what can properly be called closed societies. It would be appropriate, therefore, to ask what the situation is when a society has gone beyond the form of organization possible in isolated, self-contained cultures.

If we seek for a general principle, it might be pointed out that the development and maintenance of community schools is most readily achieved when the supporting society, irrespective of its level of organization, approaches a closed or relatively rigid structure. That is to say, any society which operates in terms of relatively rigid class or caste lines can operate an educational system which has quite a number of fixed ideas to give it direction and stability, so long as these basic social arrangements are not themselves brought into question. To put the matter another way, any authoritarian society, in so far as the authority is accepted and unquestioned, can structure its educational system so as to maintain, and even increase, the degree of community already extant within that society. This would hold true, of course, irrespective of the type of authoritarianism being practiced, be it based on sheer police power, rigid adherence to social tradition or custom, economic power, or the divine right of kings.

If we carry this analysis one step farther, it becomes clear that the general principle stated above has meaning for the various utopian concepts. After all, utopia is, in a very real sense, a closed society, since its inhabitants are, by definition, committed to the same ideals and aspirations. It is true, of course, that utopia need not be a completely closed society, but for all practical purposes it becomes so in so far as it becomes necessary to withdraw the utopian community from the rest of the nonutopian world.

It may appear, at this point, that the foregoing analysis is an indictment of the concept of the community school. It is not. As an indictment, however, the analysis could be reduced to the following terms: primitive societies automatically carry on community education (schools); authoritarian societies can very readily control their educational systems to perpetuate existing social arrangements or alter social arrangements according to some authoritatively imposed

design; utopias can readily maintain community education (schools), since all members of the group are committed to common ideals and aspirations. The indictment could then proceed to point out that American society is not primitive, nor does it wish to return to a primitive state; it disavows authoritarian rule and is currently committed to a struggle commonly conceived of as a struggle between democracy and the threat of external authoritarianism. It can hardly be described as utopia, within the limits of the historical meaning of that term.

There is, of course, no basis for rejecting the argument as stated. However, the careful reader will note that the *logical* conclusion to be derived cannot properly include any reference to the *desirability* of the community school. The conclusion which would follow, of course, is that our society, although admittedly imperfect, is nevertheless committed to the democratic ideal and can be expected to find it difficult to operate an educational system which approximates the community-school concept as it is defined in this volume. To say that primitive community is undesirable from our point of view because we do not wish to become primitives; or to say that we find authoritarian community undesirable because we reject authoritarianism; or to say that utopian community is, for us, impractical because we are so far removed from the utopian ideal does not say that *community* is undesirable or impractical. What we have here rejected is the *desirability* or *practicality* of certain *types* of community. What we still face, of course, is the problem of establishing community schools which operate in a genuine community sense without going beyond the limits of the fundamental ideals and aspirations of our society. It is this problem which has engaged the attention of those who uphold the community-school concept; it is this problem which must be examined and solved if genuine community schools are to operate in our society.

It should be perfectly clear, from the foregoing discussion, that a community school can be established readily when there is no conflict, or no serious conflict, relative to the ends or purposes to which the society is committed. Obviously, this would be true in the three kinds of cases just cited. However, efforts at establishing community schools in societies wherein there is very serious discussion and debate as to the moral commitments of the group will inevitably run into difficulty primarily because such discussions necessarily hinge on the question of the location and exercise of authority. That our own society is faced with this problem is made clear in chapter ii. That the problem

is persistent will be seen by reference to chapters vi and vii. It should be profitable, therefore, to examine, with some care, the nature and status of the problem of authority as it undergirds aspirations for the development of community schools.

## COMMUNITY SCHOOLS AND THE PROBLEM OF AUTHORITY

### Relation of Authority to the Aims of Education

Schools are, after all, social institutions expressly created and maintained by societies for the purpose of perpetuating and improving social values and practices. A logical concomitant of this concept lies in the belief that schools will, thereby, make it possible for youth, and the supporting society, to improve the conditions of life within that society. However, such an analysis clearly rests on various assumptions.

To begin with, there is the assumption that the source of the school's authority is clearly defined and commonly understood. Obviously, there must be not only some commonly accepted sources of authority for the school to operate at all, in a community sense, but also a commonly accepted process by means of which that authority can be translated in terms of the operation of the school. If a school, particularly a community school, is to operate successfully, the definition of authority must be such as to justify the school's operating as an integrative institution and must also be such as to stay within the limits of the authority patterns commonly acceptable to the total group comprising the society.

The conflict which besets those who would develop community schools, a conflict which is inherent in their basic sociological premise, arises from the fact that they would have the school function as a community institution, serving, as it is commonly taken to serve, a community function even though it operates in a society which is only partially integrated and is, therefore, noncommunal. Although it is perfectly clear that the problem of authority indicated here must be resolved if the community school is to function, earlier literature relative to the community school has conspicuously avoided the issue. For that matter, the literature dealing with the more traditional type of school has also circumvented the problem.

In the case of the traditional school, the issue has been avoided through the device of assuming an air of neutrality which is, in practice, a "pseudo-neutrality"<sup>1</sup> operating on behalf of a particular seg-

<sup>1</sup> R. Bruce Raup, George E. Axtelle, Kenneth D. Benne, and B. Othanel Smith, *Improvement of Practical Intelligence*, pp. 58-61. New York: Harper & Bros., 1950.

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ment of the society.<sup>2</sup> That is to say, the schools, caught in the trap of trying to find a social group to serve when there is no genuine common social group but rather a series of groups contending for dominance, pretend that they are being commendably "neutral" by claiming that they are concerned with the facts and "pure" learnings without being concerned with the value judgments which are inevitably a part of any learning situation.

If we examine the examples of community-school activity discussed in other chapters of this yearbook, we will find that each of the examples has implicitly assumed an answer to the problem of authority without taking conscious cognizance of it. It becomes plain, too, that the failure to clearly and acceptably resolve this issue was, sooner or later, instrumental in destroying the particular school development concerned.

For example, we find the following passage in chapter xvi:

Here, at Hofwyl, was developed what might be called the first community school in the "modern manner." Fellenberg saw education as having a broad social purpose in addition to intellectual training and organized his schools for that end. This enterprise demonstrated in a limited manner what could be done through a direct attack by the school on local needs and problems in agriculture.

Following the death of Fellenberg in 1844, his ideas were soon discontinued (pp. 253-54).

The implication is, of course, clear. Fellenberg had a personal concept of schools which he was able to put into practice primarily because he had the resources to do so. However, when his personal control was lost, the system disappeared. In other words, Fellenberg had and maintained authority over the enterprise. When that authority no longer operated, the school ceased to function.

In the same chapter, the references to Barnard, King, and Hart make it clear that one can speak with considerable conviction as to how the schools *should* function and what the schools *should* do, but the effectiveness of one's contentions varies directly with the degree to which one can gain, or develop, actual control over a school situation. This is, of course, but another way of saying that the effectiveness of one's convictions in practice depend upon gaining the support—authority—of the social group which maintains the schools.

It is quite common, and quite proper, to credit John Dewey with having made major contributions to the development of community

<sup>2</sup> W. Lloyd Warner, Robert J. Havighurst, and Martin B. Loeb, *Who Shall Be Educated?* p. 56. New York: Harper & Bros., 1944.

schools, both in theory and practice. When we look at the record of his practice, in the Chicago school, we note, however, that the problem here being discussed again appears as a major barrier. That Dewey was aware of this barrier is obvious, as the following quotation indicates:

"If the School is to move along steadily and as a whole within itself, it must be because it moves along with a body of parents who have intrusted their children to it, and because in turn the parents move along sympathetically with the endeavors, experiments, and changes of the school itself."<sup>3</sup>

However, it should be indicated that Dewey was not facing quite the same problem that the public schools face, since Dewey's school was a private, tuition-exacting school and, in practice at least, was not responsible to the public in the sense that a public school is. That this considerably alters the problem may be inferred from the statement that "tuition fees had been kept low for the sake of the parents who might otherwise have coveted in vain such an education for their children,"<sup>4</sup> the implication being that the school drew its students from that population which was basically in sympathy with its program.

A final indication, from Dewey's writings, that the problem of authority was not adequately resolved can be gained from the following:

What the *best and wisest* parent wants for his own child, that *must* the community want for all of its children. Any other ideal for our schools is narrow and unlovely; acted upon, it destroys our democracy. . . . Only by being true to the full growth of all individuals who make it up, can society by any chance be true to itself.<sup>5</sup>

Unquestionably, this passage neatly glosses over the crux of the difficulty confronting those who advocate the community school. To assert that the community *should* want what the best and wisest parent wants for his own child is readily defensible. But, to assert that it *must* want it is to get into the situation of ascribing a unity and idealization to the community which, by the very definition of the community school, is the goal and not the departure point.

<sup>3</sup> John Dewey, "Significance of the School of Education," *Elementary School Teacher*, IV (1904), 449.

<sup>4</sup> Katherine Camp Mayhew and Anna Camp Edwards, *The Dewey School*, p. 9. New York: D. Appleton-Century Co., 1936.

<sup>5</sup> John Dewey, *The School and Society*, pp. 19-20 (italics added). Chicago: University of Chicago Press, 1900.

One could accept this assertion of Dewey's only if there were common recognition of the "best and wisest" which also included a recognition of the desirably effective authority of that "best" individual or group. On any other basis, the assertion offers no explanation of the means whereby the work of the school becomes operational in the life of the society. Granting that "any other ideal . . . is narrow and unlovely . . . destroys our democracy," does not deny that precisely such other ideals might be quite effectively operative in the society. In brief, not only is there no guarantee that the society is in the process of destroying democracy as a form of government but there is also no guarantee that it is not in the process of destroying itself. Clearly, Dewey has begun with the premise that the society is committed to an even fuller development of the democratic ideal and has then indicated wherein the schools might enhance that development. If it is permissible to assume that we have a society actively committed to a commonly understood democratic ideal, then Dewey's proposals can have operational significance. If, however, as was indicated in chapter ii, our society is largely nonintegrated, or disintegrating, then we have not had a demonstration here of the means whereby the school can effectively operate to reconstruct the society in which it functions.<sup>6</sup>

Up to this point, this discussion has been centered on the fact that the community-school concept has an ancient and honorable past during which the major issue confronting those who would establish community schools has been, by and large, ignored or glossed over. It would seem imperative, therefore, that the remainder of the present chapter be devoted to an effort to clarify this issue and offer some basis on which it might be resolved.

It would be naïve to assume that the schools operate in a social vacuum. It would be equally naïve to pretend that the schools, both so-called traditional and community schools, have not operated in accord with the viewpoint of the particular power group which happened to dominate the given situation. If there is even a shred of validity to the studies that have been carried out relative to the social beliefs of American educators and school board members, one could hardly question the dominance of various power groups. For

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<sup>6</sup>It should be said that this in no way argues against Dewey's fundamental educational position. His purpose is, by the very nature of this volume, quite acceptable. However, if the argument of this chapter is sound, he has failed to take into account one of the realities which gives the community school genuine meaning—the obvious lack of societal integration—so that he has offered no real method of accomplishing the purpose he proposes.

an even more ready verification of the point, consider such situations as may come to mind wherein the policies and programs of a given school have been subjected to public discussion. Invariably, the discussions take on the character of a pitched battle wherein diverse groups struggle not for the common good of the school and community but for private, or private group, dominance, the school being by no means a disinterested, or unattached, party to the fray. Such situations make it perfectly obvious that schools, no matter how socially detached they may appear at a casual glance, are actually socially involved. That involvement, however, is in terms of some segment of the society rather than in terms of the society as a whole. To pretend that this is not the case is either to be pitifully naïve or to practice calculated deceit.

It is imperative, therefore, if we are to understand the potential contribution of the community school, that we come to a clear understanding of the conception of the authority relationship between school and community which is crucial to the community-school concept.

### The Authority Function Defined

As has been pointed out elsewhere,<sup>7</sup> any situation in which authority is being exercised has three elements in it. First, there must be some embodiment of the authority, a bearer of authority as it were. Second, there must be an object on which that authority is being exercised—the individual or group undergoing authority and referred to here as the subject of authority. Third, the embodiment of authority, the bearer, must have some source for his authority which he symbolizes, i.e., there must be a field symbolized by the bearer.

Now, the common, untested assumption is that the bearer of authority, the expert, somehow actually "owns" the authority he is symbolizing. The fact of the matter, of course, is that he merely symbolizes the field of authority, the actual authority resting in the field itself, not in the symbolizing bearer. A further untested assumption holds that authority is defined solely by the expert. Again, it is perfectly obvious that this cannot be true. The subject, the person undergoing authority, has a very real impact on that definition, since he can accept, reject, or partially modify the authority being exerted on him.

It might be worth while to point up the meaning of this analysis for the community school before the further argument is presented

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<sup>7</sup>The analysis of the authority function as such, which follows, is based on Kenneth D. Benne, *A Conception of Authority*. Teachers College Contributions to Education, No. 895. New York: Teachers College, Columbia University, 1943.

so that there is no inclination to brush aside the problem of authority as "theoretical" or inconsequential.

In terms of an actual learning situation, at whatever level, the teacher becomes a symbolizing bearer of authority, while the student serves as the subject of that authority, i.e., undergoes the authority being exerted by the teacher. According to the analysis just offered, however, the teacher does not, in any final sense, "own" the authority being symbolized. Furthermore, the student is not to be considered a helpless, even though sometimes unwilling, subject of that authority. As anyone can testify who has spent any time at all in teaching, the student has a very real share in determining just what authority shall be exerted in a given situation. To put the matter in its ultimate terms, the teacher *can* force the student to sit erect, to be quiet, to look toward the front of the room, to keep his eyes open. In fact, through such procedures, the teacher can force the student to give every semblance of being awake and alert. However, whether or not the student *learns* finally rests, to a large extent, on his choice. In so far as the student has that choice, and that he has it can hardly be questioned, he is a partner in the decision as to whether the authority being exerted is the authority of the learned over the untutored or whether it is the authority of vested police power over the unregenerated. That this has been a perennially recurring choice and decision is abundantly attested in both professional and popular literature. That it remains today a recurring choice is demonstrated in every classroom every hour of the day.

The analysis thus far is disarmingly simple. Furthermore, if it were left at this level it would have no special significance for community schools, since the problem raised here is pertinent to any learning situation. However, if we bring the third element of the situation into focus, the element of the field of authority, the analysis takes on both more complex characteristics and more meaning for the community school.

If we raise the question as to what constitutes the teacher's field of authority, we immediately are confronted by the necessity of drawing certain distinctions. It would not be uncommon to have the suggestion that the teacher's field of authority obviously stems from his particular competence, be that history, mathematics, language, professional education, or what not. However, a moment's reflection indicates that that cannot be true. No school of thought holds that a single discipline has merit in the abstract without reference to a functioning social system. Irrespective of the degree of "abstraction"

seemingly incorporated in certain educational philosophies, the inescapable fact remains that knowledge and learning are always outgrowths of, and are related to, some kind of social system. In consequence, the field of authority which the teacher symbolizes cannot be a specific intellectual discipline, but is, rather, the social system, or community.

The problem which still remains, then, is that of determining just how this community, or pedagogical, authority is to be properly exerted.

Consider, for a moment, the situation that exists between a surgeon and his patient. The elements in this situation are: a bearer of authority, the surgeon; a field of authority, medicine; and a subject of authority, the patient. The relationship here is, of course, properly characterized as the practice of expertness. That is to say, the surgeon practices his expertness on the patient, his purpose being to obviate the necessity of the patient's returning to him for further expert treatment. Note, however, that if we reconstruct this situation in such fashion as to make our subject a medical student, rather than a patient, we reconstruct the nature of authority being exercised also. In the first case, neither the surgeon nor the patient is attempting to bridge the gap in expertness. That is, the patient does not become involved in the field of authority and is not, by virtue of having been treated by the surgeon, a surgeon himself. In the second case, both the surgeon and the medical student are attempting, quite deliberately and properly, to bridge the gap in expertness. That is, the proper exercise of authority in this situation makes a surgeon of the medical student, which is to say, it makes him a member of the community of surgeons. In the first case, then, we have *expert authority* being *practiced on* a subject. In the second case, we have *pedagogical, community* authority being *extended to* the subject. The difference in these relationships is quite apparent.

When we examine the meaning of these relationships for the community school, we discover that they are, in essence, the source of distinction between genuine community schools and such other educational schemes as claim, either directly or implicitly, to serve a community function without becoming involved in community affairs. We find, too, that these relationships force us to consider certain problems that schools have not, traditionally, been willing to face.

In the traditional school situation the teacher functions, to a certain extent, as a symbol of the pedagogical authority of the community, but the commonly, and perhaps unconsciously, accepted

definition of the field of the teacher's authority is such as to narrowly circumscribe the "community" whose pedagogical authority the teacher symbolizes. This narrow conception of the teacher's field of authority brings the situation perilously close to that characterized by the surgeon and patient. That is, the student, under these conditions, is the subject of the teacher's practice of expert authority, that authority stemming not from the pedagogical community but rather from the subject field. In so far as this situation persists, the student is not inducted into the ways of the total group. Rather, to whatever degree the teacher is successful, the student is inducted into the specialized community of which the teacher is a professional member, i.e., the community of mathematics teachers, history teachers, professional educators, or whatever the subject being taught may be. The assumption is, of course, that the youth, when properly inducted into the narrow "communities" of the individual specialist subject fields of the teachers, are thereby inducted into membership in the broader, potential "great community."

The conflict which is here pointed up obviously has meaning for the theory and practice of community schools. In terms of the other chapters of this volume, wherein various efforts at community-school practice are discussed, it becomes clear that one of the unsolved problems relates particularly to defining the teacher's source of authority. Each of these earlier examples indicates an effort to broaden the base of teacher authority, but in each case that authority was ultimately defined in terms of what the professional group thought the community *should want*. In so far as these ideal goals were superimposed on the existing social commitments there were inevitable conflicts. Since the ultimate authority *does* rest with the social rather than the professional group, the ultimate retreat of the various practicing community schools was a foregone conclusion.

When the community school is defined inclusively enough, the difficulty just pointed up takes on somewhat different proportions. Under these conditions, the authority relationship undergoes complete transformation and becomes fundamentally pedagogic in nature. The result is that the expert function becomes subordinated to, or is involved in directly serving, the pedagogic function. To put the matter another way, the teacher's field of authority is no longer rooted in the specialized areas of knowledge as such. Rather, it is rooted in the total community process. This being the case, the end result of the relationship becomes that of involving the student in the ongoing life processes of the total community. That such an end result differs

drastically from that of the traditional school or the various partial community-school practices can hardly be questioned.

To say that the teacher's authority is rooted in the total community process might well be taken to say both too much and too little. That it may be saying too much is readily apparent when we ask whether or not any one individual, or small group of individuals, is adequate to the task of symbolizing, in a pedagogic sense, the authority of the admittedly complex "total community." When we add the further contention, that there is no genuine moral community which can be symbolized, we emphasize the apparent overinclusiveness of our major proposition. However, these difficulties are not insurmountable, if we are willing to re-examine critically, the problems raised by these questions.

### Teacher Expertness Defined

Essentially, there are two major problems involved here. First, there is the problem of defining, or redefining, the teacher's expert status. Second, there is the problem of indicating how groups which are disagreeing on fundamental issues can be brought around to some common understanding and mutual solutions relative to these issues.

If the definition of the community-school concept offered in this volume is acceptable, and if the analysis of the community and of authority is valid, it would appear that the teacher's expert status would need to be defined in some such fashion as that which follows. First, mastery of an area of knowledge would remain a significant part of teacher competence. However, it would be essential that such knowledge be oriented toward the functional community rather than being allowed to maintain its present orientation toward the specialist association it now represents. Second, what is commonly referred to as teaching skill would need to be reconstructed in terms of group methods and group processes. Furthermore, such skills would need to be extended to the lay groups in the community, if the school is to genuinely serve a community function. Third, the teacher would need a certain expertness in the knowledge and application of philosophy, sociology, and the biological sciences as they underlie the educative process. It would be crucial, however, that such knowledge and application be oriented toward the functional educational and social community. It could not be, as it is at present, defined in terms of the special disciplines themselves. For example, many teachers now have some acquaintance with the field of sociology. Too often, however, such knowledge as they possess is relatively abstract. If it is

to become significant for the function of a community school, its implications for social organization and integration must become a part of their "working" knowledge rather than remain a part of their non-functional, "professional" knowledge. Fourth, a major element in the teacher's expertness must be that of helping pupils develop their abilities to carry on the judgmental process, i.e., the ability to critically evaluate themselves and the going social process. Finally, the teacher needs an expertness in the ability to understand and interpret the society in which he functions, an expertness which is obviously the first qualification of the teacher in the community school.

This latter requirement is the most crucial aspect of teacher expertness in a community school and represents the point at which most of the earlier efforts at community-school development have been open to attack. The source of the difficulty lies in the interpretation one puts on this understanding and interpretation of society. In so far as community schools are striving to meet community needs and to help resolve community conflicts, the teacher becomes at least a minor prophet, since he must, in a very real sense, predict the direction in which the community wishes to move. Certainly, such examples as Fellenberg's school, or Dewey's school, clearly demonstrate this effort at prophecy. As has been pointed out earlier, they were able to do this primarily because they were not directly responsible to the general public. In the more typical situation, therefore, the teacher must have both assistance and support in these efforts at prediction. His support arises, naturally, from the set of common beliefs, ideals, and aspirations held by the group—the core of the culture. In so far as the teacher uses these as the benchmark for school activity, he knows himself to be in accord with community sentiment. However, the fact that the community is also beset by various alternative proposals complicates the teacher's task. If he is to resolve this difficulty, he can only turn to the community again and seek its help in the planning of the school and the school program. This is, of course, but another way of saying that the teacher cannot symbolize the total community and must, therefore, utilize lay people for the symbolization of the further expertness inherent in the community. Under such a procedure, the school cannot properly be accused of either failing to symbolize the totality of the community or of attempting to usurp authority which is not properly within its jurisdiction. If community-school efforts are to succeed and endure, this principle will need to be kept in mind constantly.

### School-Community Process Defined

The careful reader will note that a major problem, and a major stumbling block in previous attempts at establishing community schools, has, thus far, been avoided in this discussion. The problem is, of course, that of establishing some kind of working relationship between a school group wishing to achieve a high degree of community service and a social group which is not entirely in accord with either the school group or itself. It is, in brief, the problem of any social institution trying to serve a nonintegrated group. The answer would seem to lie in the structure of the society itself.

Any society operates, if it operates at all for any common purpose, on the basis of the "rules of the game." That is to say, social relationships—the game of living together—are defined by the common acceptance of both a social structure and the principles underlying that social structure. The structure and principles that a group accepts define how that group will live together, what "game" will be played. In our society, the "game" we are committed to is generally referred to as democratic living, a major characteristic of which is the "rule" that changes in the rules of the game are permissible in so far as the group can agree on desirable changes. Furthermore, our chief common commitment seems to be that of adherence to the fundamental rule of our "game," the rule of democracy and democratic process. In consequence, the very structure of our society makes allowance for efforts at reinterpreting and reintegrating that society. Such an analysis indicates the basis on which nonintegrated groups can become cofunctioning groups. It has not indicated, though, the process through which the divergent points of view held by these nonintegrated groups can be commonly oriented.

When we seek a process whereby divergent groups can become cofunctioning, we find that the only appropriate process which is compatible with a democratic society is that which has been called the "judgmental process."<sup>8</sup> In outline, this would include the following procedures.

First, the rules of democratic action make it mandatory that judgments be made only in the light of as complete an overview of the total situation as the individual or group involved in a discussion could obtain. This would mean that the pertinent facts in the case would need to be brought to light and taken into account.

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<sup>8</sup> The process here outlined is based on *The Discipline of Practical Judgment in a Democratic Society*, pp 44-45, by Kenneth D. Benne, George E. Axtelle, B. Othanel Smith, and R. Bruce Raup. Twenty-eighth Yearbook of the National Society of College Teachers of Education. Chicago: University of Chicago Press, 1943.

Second, the various ideals and aspirations embodied in the beliefs of the several groups involved in the situation would have to be made plain. Clearly, there can be no hope of developing a common set of ideals and aspirations unless the various goals held in mind by the competing groups are analyzed and examined.

Third, the various privileges and obligations that attach to the situation would need to be taken into account. There would be, on the one hand, the privileges and obligations that attach to the individual. Beyond that, the privileges and obligations of particular social groups would enter into consideration. Finally, these same considerations would need to be applied to the total community and, specifically, to the interrelationship existing when the individual, special groups, and the total community were weighed against each other. On any other basis, issues might well be resolved, however unintentionally, in favor of partial segments of the society rather than in terms of the welfare of the total group.

Fourth, it would be necessary to keep in mind the practicality of the resolution of the discussion. Such resolution would necessarily be in terms of the goals of one of the competing groups or in terms of some goal which developed out of the mutual interaction of ideas arising from the discussion. On whatever basis the discussion was resolved, however, it would be necessary to determine whether or not the "answer" arrived at could actually become operative in the society.

Fifth, it would be necessary, in carrying on this process, to make plain the particular biases or prejudices of the various individuals or groups involved in the discussion. Most commonly, this aspect of a conflict situation is glossed over. However, it should be apparent that no lasting resolution of a conflict can be achieved if there remain unrecognized and undeclared prejudices which can continue to operate as subverting influences.

Finally, the entire discussion, and the proposals for resolution of the discussion would have to be judged in terms of the whole set of "rules" which constitute the ways of the group and which structure the group itself. Without this final step a given problem might well be taken to be resolved in and of itself when actually the resolution constitutes an equal, or perhaps greater, conflict with other rules which govern the group. It is to this whole body of rules that the school group must refer in seeking its authority to operate in a conflict situation. In so far as the community-school concept is taken to be a novel proposal, and therefore in question, those who would establish community schools *must* undertake some such process as here

outlined. Otherwise, new community-school efforts will suffer the same fate as have previous such attempts—disintegration when the authority supporting the school comes into question or is undercut. Only through this process can the school effectively operate as a community-serving institution benefiting the entire community, rather than some partial segment of it.

### SUMMARY

The sum of this analysis can be put rather simply, if one is genuinely interested in establishing the principles on which a true community school can operate. To begin with, the community school serves a direct community function through helping solve the problems of the community. In doing this, it must also help develop a sense of community within the social group. Further, if this is not to be merely a temporary amelioration of a continuing situation, the school must also help the group develop the skills of the community process. If it is to achieve these goals, it must be a community itself and exemplify the community processes in its adult and pupil relationships. More than that, it must utilize community activities and problems in its program and must take the school group into community life for the mutual benefit of both school and community. It must personify the authority of the community, serving the total community—adults as well as pupils. It must supplement its own authority by using various experts in the community as resource people whose lay expertness is integrated with the school's efforts by the corps of expert teachers on the staff. The development of the judgmental process must be primary to a large extent for pupils and to a certain extent for adults. Finally, the school may not identify itself only with the immediate community, since the "rules of the game" which structure the local community are but reflections of regional and national patterns and are not the private property of the local community. Effective community can be developed and maintained only as the community relationship between the local, the regional, and the national and international groups is recognized and furthered. Otherwise, efforts at developing community schools will be but partial and incomplete and will be unable to avoid, in the long run, the fate of earlier such efforts—disintegration.

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## CHAPTER IV

### THE COMMUNITY SCHOOL DEFINED

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Recent years have brought profound changes in the ways of living in our modern world. These changes are the result of many forces—social, political, and economic. Not the least important among these forces is education. Education has been a great leavening agent which, in the short span of a half-dozen generations, has enabled man to develop the tools and techniques whereby the material basis of the “good life” for all has become a possibility. These very developments, however, have resulted in a one-sided evolution of society so that today we face many problems of social organization and control stemming in large measure from the ever increasing gap between tremendous technological advances and the comparatively slight contemporaneous progress in social arrangements. It is to this new problem of cultural imbalance that the attention of education is being increasingly directed. It is in this setting that the community-school concept has been developing new emphases in recent years.

Traditionally, schools have been given the responsibility for developing men and women with sound and liberal education under the assumption that, if this were done, desirable and necessary social changes would inevitably occur through the efforts of these individuals in their adult years. With some notable exceptions, schools have existed in a sphere more or less removed from contact with the real

problems of community life. Too frequently, education has concentrated its attention on the teaching of the skills of literacy and citizenship in an academic atmosphere with little emphasis on the development of programs aimed directly at the solution of social problems and the meeting of social needs.

In the thinking of many individuals, both educators and laymen alike, however, education has been conceived of as having a much more dynamic role in human living. The school has been viewed increasingly as a positive and immediate force in helping to initiate, implement, and give direction to community efforts to improve living. Some educators have seen the school as a vitally important tool of the community whereby life in all its aspects is made better for all who live there.

#### NEW EMPHASES IN THE COMMUNITY-SCHOOL CONCEPT

Examination of the literature available on the community-school concept reveals four different emphases or trends which at present may be identified. Each of these emphases illustrates a different way of using the community and its resources in the instructional program. Each of them, directly or indirectly, reveals some concern for improvement of community living. Schools typifying each emphasis or various combinations of them are usually identified as community schools. They may be listed under the following heads, according to the distinctive trend exemplified by their programs:

*The Community-centered Curriculum.* Schools falling under this head typically look upon the community as a resource for the enrichment of the program of the school. Community resources may also help determine the kind of learning experiences which children have. Action on the part of the school for community improvement is largely incidental to the carrying out of the curriculum plan. No definite attempt is made to put into actual operation the results of the study of the community.

*The Vocations-centered Curriculum.* In this type of community school, the community is primarily a resource to give pupils work experience in the various vocational fields. In some schools, the heads of industry and civic agencies may have some voice in curriculum planning, thus bringing the needs of the community into the school to the degree that the program trains pupils to fill the jobs available. As a part of this emphasis the school may maintain a counseling service for pupils and a follow-up service to secure adjustment on the job. Such a school may also offer adult classes to train or retrain citizens to fill the vocational demands of the community.

*The Community-center Function.* In this type of community school, the physical facilities of the school are widely used by various groups in the community. Use of the building as a center for community-forum groups, use of the gymnasium for recreational leagues and classes, use of special facilities in providing library services, use of the cafeteria for suppers, and use of the auditorium for cultural club programs illustrate the function of this school. Emphasis is primarily on use of the school by the community with little or no attempt to integrate plans and procedures for community improvement.

*The Community-Service Program.* In this type of community school the emphasis is upon service to the community in improving living. Not only are physical facilities used by groups of citizens but also a definite plan of action is found which co-ordinates school-community activities for this purpose. An important emphasis is made on the problems of the community in the curriculum of this type of school. Pupils and parents alike are studying matters of concern to them in achieving better living. Efforts to improve living are not accidental or incidental to either the use of the community by the school or the use of the school by the community. Interaction is deliberately planned to co-ordinate the efforts of all to reach this end.

#### DEFINITION OF THE COMMUNITY SCHOOL

Analysis of authoritative descriptions of the operation of schools typifying each of the above trends indicates certain common assumptions. Some kind and degree of school-community interaction is a characteristic of the programs. The role of education is seen to be more than intellectual training. The school is viewed as an agency for helping to give direction to community growth and improvement. Of necessity, the curriculum of the community school is flexible and changing in the light of community demands. Education is a total community concern, enlisting the services of all citizens as they are needed and can contribute.

In an earlier yearbook of this Society, the community school is defined as "a school that has two distinctive emphases—service to the entire community, not merely to the children of school age; and discovery, development, and use of the resources of the community as part of the educational facilities of the school."<sup>1</sup> This definition serves as an expression of the general concept of the interdependence of the

<sup>1</sup> Maurice F. Seay, "The Community-School Emphases in the Postwar Period," *American Education in the Postwar Period: Curriculum Reconstruction*, p. 209. Forty-fourth Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1945.

local school or school system and the community with which it is organically identified. By implication, the school is presumed to be capable of contributing to the solution of the community's social problems and, by virtue of the same co-operative relationship, to be the beneficiary of the community's cultural and productive resources in the promotion of plans for better educational opportunities for children and adults in the community.

In view of the variety of programs offered by community schools of the present day and of the assumptions which are believed to be fundamental in current conceptions of the nature and functions of these schools, it is possible to formulate a definition which is universal in scope and adaptable to any social, economic, or political setting. The following definition is offered with this thought in mind.

A community school is a school which has concerns beyond the training of literate, "right-minded," and economically efficient citizens who reflect the values and processes of a particular social, economic, or political setting. In addition to these basic educational tasks, it is *directly concerned with improving all aspects of living in the community* in all the broad meaning of that concept in the local, state, regional, national, or international community. To attain that end, the community school is *consciously used* by the people of the community. Its curriculum reflects planning to meet the discovered needs of the community with changes in emphasis as circumstances indicate. Its buildings and physical facilities are at once a center for both youth and adults who together are actively engaged in analyzing problems suggested by the needs of the community and in formulating and exploring possible solutions to those problems. Finally, the community school is concerned that the people put solutions into operation to the end that living is improved and enriched for the individual and the community.

Examination of the definition points up the fact that the community school is a different kind of school. The proponents of the community school believe that the task of education is much broader than its usually accepted role. The community school is viewed as a vital, dynamic force in the direct attack on the problems of communities as well as upon the needs and problems of individuals. The community and the school are not content to wait for "educational products" to give attention to these needs at some future time after leaving school. The problems of a community and its individuals are the focus of an important portion of the education of youth. The real, here-and-now problems of the community give purpose and

direction to the efforts of pupils and the school. In the community school the emphasis of study is *on* problems and needs rather than *about* them.

Important in the definition also is the concept of using the school. There seems little room for doubt that we as a society do use the school for the promotion of social aims. Even a superficial examination of our present school system makes clear the fact that, as a people, we determine what our schools shall teach. Many instances of curriculum change are readily apparent when we compare present-day education with that of a generation ago. The concept involved in the definition is that such change or modification is not accidental but rather that it is a conscious recognition of the fact that education is an important tool for the improvement of living. Of equal importance is the point that such conscious use of the school must be a *total-community* use rather than use by a minority group. In the democratic tradition, a minority may work to achieve its ends, but such ends will not be implemented in the community school until such time as the people of the community as a group so desire.

Of very great importance in the definition of the community school is the meaning of the term "community." The term has become so ambiguous in modern usage that one cannot be sure that any two people are employing it in the same sense. It has been used to refer to *community of interest*, as when we speak of "scouters," "boxing fans," "audience," and "art critics." The term is used in reference to *geographic communities*, as "Chinatown," "the slums," "the tenth ward," and "New Yorkers." It is used to refer to *national groups* as communities, as "Englishmen," "Americans," "Frenchmen," or "Russians." *Economic community* is implied in the names "clerks," "workers," or "management" and "big business." "Community" has *political connotations*, as when we say "Reds," "Liberals," "Democrats," and "Republicans." It would be possible to continue listing many other kinds of arrangements in modern life in which a community of interest holds individuals in some sort of a group relationship. However, even when used in this manner, "community" is an ambiguous term since there are many crosscurrents of interest within any one of the various groups mentioned which make it extremely doubtful that any real community exists even within these restricted areas.

As one pursues the implications of what seemingly is inherent in the variable connotation of community, the inference might be drawn that our modern society has made impossible any kind of a true community. It would appear that a community, realistically conceived,

could exist only in a relatively simple culture where all lived in close proximity and where all were engaged in common pursuits. Even such a simple culture, however, must have differences within itself which are only lesser in degree than those found in our society. Divergencies in such a simple culture must occur, else how can we explain changes which take place to advance and improve it? History affords us numerous examples of differences in beliefs and in practices which were viewed with alarm and fought over as being divisive forces destined to destroy civilization as it was known in earlier times. Among such profound differences we might include the struggle to establish Christianity, the Protestant Reformation, and the reaction against the use of power looms during the early years of the power age in England. Simplicity or complexity of life and likenesses or differences in political or economic interests are patently not enough either to insure community living or to make it impossible. The unifying factor must be sought in other directions.

John Dewey has emphasized the fact that community life depends primarily upon communication between men and acceptance of common ideals.

Men live in a community in virtue of the things which they have in common; and communication is the way in which they come to possess things in common. What they must have in order to form a community or society are aims, beliefs, aspirations, knowledge—a common understanding—like-mindedness as the sociologists say. . . .

Persons do not become a society by living in physical proximity, any more than a man ceases to be socially influenced by being so many feet or miles removed from others. A book or letter may institute a more intimate association between human beings separated by thousands of miles from each other than exists between dwellers under the same roof. Individuals do not even compose a social group because they all work for a common end. . . . If, however, they were all cognizant of the common end and all interested in it so that they regulated their specific activities in view of it, then they would form a community.<sup>2</sup>

Thus, according to Dewey, community boundaries are set by the limits of communication facilities. In simple cultures without tools and machines, the geographical setting was restricted. With the advent of modern means of communication and transportation, community boundaries have been expanded repeatedly to make possible a series of concentric-circle communities in which the world community is represented by the outer circle.

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<sup>2</sup> John Dewey, *Democracy and Education*, p. 5. New York: Macmillan Co., 1916.

Acceptance of this point of view makes clear that a community school may be a member, at one and the same time, of a local community such as a neighborhood or town, a state community, a regional community such as the Pacific Northwest, a national community, and a world community as illustrated by the United Nations. As a member of each of these wider communities, the community school is concerned with the needs and problems common or peculiar to each and contributes to their solution as it is able.

Equally clear is the fact that a community school may exist in any kind of social, economic, or political setting. The definition of the community school is restricted to a concern with the existence of "community" as an attribute of various types of social organization rather than to a concern with a particular ideological framework and the organizational principles stemming from that framework. Thus, we may have a community school in a democratic, monarchical, or even a communistic setting, since community interests exist in each of them.

The curriculum of the community school is oriented to the needs and problems of the communities of which it is a part as well as to the needs of individuals in those communities. Local problems will naturally receive greatest attention, but the curriculum incorporates the needs of all communities and directs its efforts toward contributing to their solution. As old problems are solved or new ones found, the curriculum is revised. As the interests of any one of the communities of which the community school is a part become paramount, the curriculum reflects a change in emphasis in this regard. The curriculum is a dynamic, evolving framework with particular content and experiences chosen in the light of the needs of individuals and communities.

The community school serves all, adults as well as children and youth. Its buildings, grounds, special facilities, and equipment are used by the total community. The needs of children and youth are studied, and a program to meet them is provided. The needs of adults are discovered, and provision is made for meeting them through a carefully designed program of adult-education services. Beyond these functions, however, the school is a center where children and youth become partners with adults in discovering community needs and problems, in analyzing them, in exploring and formulating possible solutions to them, and in applying the results of these co-operative efforts so that community living is improved. Thus, the community school is a unifying force of *the community* rather than merely a social institution *in the community*.

The community school, then, includes all the desirable concerns of the traditional school with its emphasis upon content. It recognizes the value and necessity for studying the needs and capacities of individuals as guides in the teaching-learning process. But, in its fullest development, the community school goes beyond these concerns in the belief that the school should function directly in the improvement of living in all the various communities of which it is a member.

#### CRITERIA FOR IDENTIFYING AND MEASURING THE COMMUNITY SCHOOL

At this point in the discussion, many problems of organization, curriculum development, and community relationships have become clearly evident. To aid in exploring these problems and to give a clearer indication of the functioning of the community school, two lists of criteria have been formulated within the democratic values of our American setting. The *basic criteria* are intended to provide the broad guides for the establishment of such a school. The *implementing criteria* are meant to offer more specific guidance for the functioning of the community school in a particular social setting. It is assumed that the community school is organized in the light of the best psychological knowledge available concerning the teaching-learning process.

##### The Basic Criteria

a) *The community school teaches the subject matter needed for literacy and for civic and economic competence in its social setting.* Any school which is deserving of the name "community school" must concern itself with the skills needed for modern living. These include the skills basic to efficient communication, healthful living, economic efficiency, social competence, and civic understanding. The precise materials to be included under each of these heads and the emphasis given them will be governed by the particular setting in which each school is located. Thus, in a rural area, the skills of economic efficiency will probably center around agricultural pursuits and the allied occupations. The other basic skills will be greatly affected as the demands of the rural setting are determined and implemented. In an urban area, the economic skills stressed may be of a considerably different nature in the light of the demands for skilled machine operators, service workers, and the like. The other basic skills will also be affected by the urban cultural milieu. At the same time, since all youth, whether living in rural or urban environments, are members of several wider communities, emphasis on the basic skills will be made to the

end that worthy membership in each of the wider communities will be developed. This problem is further complicated by the mobility of our population which results in many rural youth migrating to urban centers to secure employment. Thus, the community school in its concern for teaching the skills basic to modern life finds its primary focus in its own immediate social, economic, and political setting, but, since it also exists simultaneously in several wider communities and since it is concerned with youth who may leave its immediate environment, special emphases in the basic-skills program are made in the light of the demands of each of these broader communities.

b) *The community school is directly concerned with the improvement of living in all the communities of which it is a part.* The community school, through its personnel, is sensitive to the problems of both the local and each wider community. Its efforts are aimed at attempting to meet these problems so that improved living in all the communities results. To this end, school personnel—administrators, teachers, and pupils—are active members of all the communities and are constantly striving to discover and secure evidence on problems in co-operation with other groups. They see their role in any community as one of leadership in helping to direct public attention to the areas of community living which need improvement as well as in serving to educate the youth. They are willing and anxious to serve with other community members to accomplish this end.

c) *All communities, from the local to the international, consciously use the school as an instrument to improve living.* The community school is viewed as an important tool whereby communities improve living. To that end, the active use of its special facilities and special expertness for the attack on some problems is sought and encouraged by its personnel. The members of each of its communities view it as an important tool also and turn to it as an instrument especially adapted to aid in the solution of problems.

d) *The curriculum of the community school is planned to meet the needs of all communities, from local to international, and is changed or modified as the needs demand.* In the community school, materials of instruction become the means to the end of community improvement. The curriculum is flexible, with changing emphases as needs indicate. It makes provision for both youth and adults in its comprehensive pattern of education for both individual and group betterment. While centering its efforts on the needs of the local setting, the curriculum planning is done with full regard for the needs of the wider communities also and incorporates materials to aid in meeting them.

e) *The community school is a center where youth and adults working together—each contributing according to his competence—discover and analyze community problems and suggest solutions to them.* Beyond its concern for meeting immediate individual needs of youth and adults, the community school focuses its attention on using the services of young and old alike to reach its larger goal of community improvement. School personnel do not necessarily discover all problems in the sense of original identification, but they do serve collectively as an agent by which the members of the community are informed of the existence of these problems. The services of all group members and agencies are used to discover problems which are then studied by youth and adults who, after thorough discussion and analysis, propose solutions to them in the light of the best interests of the community. The community school thus broadens its concern so that it becomes an educative agency for the community rather than an educative agency for youth alone.

f) *Beyond the discovery and analysis of problems, the community school is concerned that, under the authority of the community, appropriate solutions be put into operation to the end that needs are met.* The community school is a school of action. It is concerned with programs organized to apply the tentative solutions to problems which are brought to it for study and analysis. To that end it carries on a vigorous program of community participation through its personnel, both faculty and students. Public relations are a matter of vital interest, but go far beyond the usual program of publicity. Communication is always two-way between the school and the community in the interest of improvement of living through the implementation of plans which are worked out co-operatively. Since the community school is an instrument of the community for this purpose, it no longer is in the position of trying to "sell" such plans to an unwilling or disinterested group but works as an equal partner with community members and agencies in a common concern with the best way to achieve mutual ends.

### The Implementing Criteria

A number of subordinate criteria are implied in the above list of basic criteria or are necessary to the implementation of a program which would meet these criteria. Such a list of implementing criteria would vary in its application in the light of the community need attacked or in view of the social, economic, or political setting in which the school is located. It would, however, include the following principles.

a) *The community school is organized and administered in a manner which would further actions in the light of the commonly accepted beliefs and goals of the society in which it operates.* A community school which is located in a democracy would of necessity stress democratic ideals and processes in its organization and operation. Faith in the use of reason, the co-operative spirit, respect for the worth and dignity of the individual, and an optimistic approach to the problems of the community should characterize intraschool and school-community relationships. As the community school becomes concerned with the needs of the wider communities to which it belongs, more and more complex problems of communication, relationships, and authority between the local setting and the wider communities would inevitably develop. Their solutions would be sought within the democratic framework in the best interests of the communities concerned.

A community school existing in a society organized under a different ideological framework would reflect in its operation the ideals and beliefs commonly accepted by the members of that society. It would function to further the development of those ideals and beliefs. Organization and operation in a particular community school is, then, clearly relative to the needs and problems under consideration and to the society in which the school is found.

b) *Community members and school personnel co-operatively determine the community school's role in attacking problems and thus plan its curriculum.* Since the community school is concerned with the same problems of improved living as are the citizens of the community, it is apparent that its curriculum must be organized to secure this common end. School personnel alone can never have a complete grasp of the total community situation, nor can the citizens alone fully comprehend the manner in which the efforts of the school may best be used. From this point of view, then, the program of the school can never be set up in isolation from the community or its members. The school is better able to serve some needs than others and its assignment in any particular situation is determined in the light of co-operative decision as to where and how its efforts may be of greatest effect. The inclusion of specific materials of instruction and experiences for both youth and adults in the total plan is influenced by this joint appraisal of the needs and demands of the existing situation.

c) *Community members and school personnel alike function in seeking community problems for study and serve co-operatively in sensitizing the community to them.* The community school does not always wait for citizens to bring problems to it for study, and neither do citizens always wait for the school to bring problems to them for

consideration. The efforts of both are actively directed to the discovery of needs which should become the concern of the total community, regardless of which group is instrumental in their discovery. The community school is characterized by an active faculty and student body who aid as they are able in the solution of problems brought to the school for study as well as in bringing needs to the attention of the community. School-community interaction in this regard is a two-way, co-operative process with the goal of making the total community aware of the problems which have been found to exist.

*d) The community school is but one of many agencies, independently attacking some problems, serving as a co-ordinating agency in other situations, and participating as a team-member in still other circumstances.* The community school is only one of many agencies which are concerned with improving living. It may attack independently a problem such as supplying needed facilities and instructors for adult recreational classes. A need, such as providing a community cannery, may see the school acting as a co-ordinator for total community efforts to secure and house necessary equipment and later serving as the agency in charge of operation and maintenance. In a situation such as a campaign by the public health department to eliminate a mosquito menace, the community school may be only one member of a team engaged in meeting this need under the direction of the health department. In this case, its efforts may be confined to teaching the facts about the health hazard to youth and adult groups and to assisting in the publicity campaign necessary to successfully solve the problem. In the broad concern for the improvement of community living, the role of the school varies as the problems vary.

*e) The community school uses the unique expertness of all community members and agencies as each is able to contribute to the program of the school and, in turn, is utilized by them as it can contribute to their efforts, all in the common cause of community betterment.* The community becomes the laboratory of the community school in order that its program may become more vital. The agencies of the area are used to provide concrete examples of society in action and to provide opportunities for pupils to work as junior citizens in solving individual and group problems. The special expertness of community members and agencies is used in the classroom to provide specialized instruction which the school personnel may not be competent to provide. In turn, the school does not hesitate to offer its special competencies to community agencies in the organization and implementation of training programs, recreational activities, and the like. Education becomes a concern of the total community, engaged

in by many individuals and agencies as they are needed and are able to contribute to serve the ends of improved instruction for better living for all.

f) *The community school is most closely oriented to the neighborhood and home community; nevertheless, solutions to local problems are sought not only in relation to local goals and desires but also in the light of the goals and desires of each wider community.* This criterion is a most important consideration in community-school organization as the implications inherent in the orientation of the school to each wider community make many local concerns parts of greater concerns. As one moves farther from the immediate setting of the school in the recognition and analysis of problems, the role of the school becomes more and more complicated in relation to the local setting. Neither the local nor the wider communities can be ignored as needs and problems are explored. Solutions must be sought which are acceptable to each community with which the school is concerned. In some cases, local problems can be solved without concern for the needs of the wider communities, but there may be occasions when solutions to these local problems may have to be found in the light of the greater needs of the wider communities. The community school in this situation helps to direct the attention of the members of its immediate setting to the broader implications of the local problem. It encourages solutions and actions which take account of these implications as well as meeting the local needs.

#### THE SIGNIFICANCE OF THE COMMUNITY-SCHOOL CONCEPT

Thus, the community school emerges as a vital force in man's continuing efforts to reach his goal of the "good life." It becomes a consciously used instrument of the community for this purpose. It reaffirms the faith in education as a means of social progress expressed by Franklin, Jefferson, and other early American leaders. Its aim, in short, is that outlined for education in a recent publication of the Educational Policies Commission: "Its aim should be to improve the life and life conditions, not for a small minority but for all, and not for the present generation alone, but for all generations to come."<sup>3</sup>

Such a program obviously requires conscious direction toward a goal, with changes in and redirection of the program as the goal itself is more clearly seen. If we accept the concept that man has, at least

<sup>3</sup> Educational Policies Commission, *Point Four and Education*, p. 13. Washington: National Education Association, 1950.

in part, the power to direct his destiny and if we place our faith in the primacy of education as a means for such direction, the community school then assumes a place as a vital tool for the achievement of improved living for all.

#### REFERENCES

CLAPP, ELSIE R. *Community Schools in Action*. New York: Viking Press, 1939.

An interesting account of the process of organization of community schools in a rural setting. It is a significant milestone in the development of the community-school concept in that it details possible steps whereby such educational endeavor can be carried on and the interest and co-operation of citizens secured.

*The Community School*. Edited by Samuel Everett. New York: D. Appleton-Century Co., 1938.

An earlier statement of the community-school concept. Of particular interest are the chapters dealing with the fundamental assumptions upon which the community school is based. The variety of illustrative material detailing the operation of community schools in different settings is of assistance in gaining insight into the possibilities inherent in such schools.

DWEY, JOHN. *Democracy and Education*. New York: Macmillan Co., 1916.

The searching analysis of the relationship between education and a way of life presented in this volume makes clear the important role of education in achieving a fuller realization of the "good life." The philosophical thought presented in this volume forms a basis for the establishment and organization of the community school.

EDUCATIONAL POLICIES COMMISSION. *Point Four and Education*. Washington: National Education Association, 1950.

This brief document presents in clear form the realities of our modern world and the implications for education which stem from them. It is an illuminating as well as inspiring presentation of the possibilities of education as the instrument for social progress. Set in the world scene, it makes clear the way in which the community school may function in the larger community.

HANNA, PAUL R. "Education for the Larger Community," *Educational Leadership*, LV (October, 1946), 27-33.

This short article presents a plan for achieving the ends projected for the community schools. It makes clear the necessity for some kind of curriculum planning which will give conscious direction to the efforts of the schools as a major tool of society in attacking its problems. Also developed at some length is a newer concept of community which embodies some of the major ideas developed in this yearbook.

———. "Education and Planning," *Planning for America*. Edited by George Galloway. New York: Henry Holt & Co., 1941.

A penetrating chapter which discusses the inherent possibilities of education as a tool to achieve better living. It points up many ways in which youth in schools could assist in the study of community problems and high lights the need for dynamic action to attack and solve social problems.

———. "The School: Looking Forward," *Democracy and the Curriculum*. Edited by Harold Rugg. New York: D. Appleton-Century Co., 1939.

This chapter of the Third Yearbook of the John Dewey Society presents an inclusive view of the functioning of the community school for both personal and community growth and improvement. The ideas developed and the implications stemming from them provide challenging concepts for exploration by the educator. The chapter includes several illustrations from actual school practice which give substance to the theoretical considerations involved in the community-school concept.

———. *Youth Serves the Community*. New York: D. Appleton-Century Co., 1936.

A casebook containing many projects by schools engaged in community betterment. An excellent source of illustrative suggestions on how the community school may function in a wide variety of settings.

MUNTYAN, MILOSH "Community-School Concepts in Relation to Societal Determinants." Unpublished Doctor's dissertation, the Graduate School, University of Illinois, 1947

A keen analysis of the problems of defining authority relationships between school and community. As the school moves into areas of concern in state, region, and nation these problems become acute. This dissertation is of special concern in the implementation of the criteria suggested in this chapter for implementing the community-school concept.

NASLUND, ROBERT A "The Origin and Development of the Community-School Concept" Unpublished Doctor's dissertation, School of Education, Stanford University, 1951

This study explores the various points of view on the community school as found in current literature and proposes a definition. In the light of the definition, historical roots of the concept are traced as they have contributed to the comprehensive view proposed in this yearbook

SEAY, MAURICE F "The Community-School Emphases in the Postwar Period," in *American Education in the Postwar Period: Curriculum Reconstruction*, pp 209-28 Forty-fourth Yearbook of the National Society for the Study of Education, Part I Chicago University of Chicago Press, 1945.

A significant characterization of the potential contributions of the community-school program to the solution of social and economic problems. Procedures are outlined for dealing with various types of community problems, whether of long-time or temporary concern to the residents of the community and regardless of the age groups whose needs are to be served by the school in any given situation.

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## CHAPTER V

### SELECTED STUDIES RELATING TO COMMUNITY SCHOOLS

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The great bulk of printed material about community schools is descriptive in character. There are a few analytical accounts, and probably still fewer reports of experimental programs. Together, however, they provide evidence on such questions as these: (a) How can schools learn the community's needs and resources so as to serve it effectively? (b) How have schools and communities worked together to improve the school program and the community? (c) In what ways are community-school programs effective?

Some of the studies bearing on these questions are described in this chapter.

#### DEVELOPMENT OF TECHNIQUES FOR COMMUNITY STUDY

How to study a community's needs and resources as a basis for group action is the subject of many articles and guides. More than twenty years ago the Wisconsin Conference of Social Work sponsored the preparation of a guide which included a series of "schedules" for the collection of information about communities and suggestions for the organization of citizens' survey committees.<sup>1</sup> Since that time other guides have been prepared for the study of certain specified com-

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<sup>1</sup> Aubrey Williams, *How Good Is Your Town: A Form for Community Surveys*. Madison: Wisconsin Conference of Social Work, 1931.

munity services—health, social work, recreation.<sup>3</sup> Still others have had special bearing on the community's educational services and have usually, though not always, implied that school personnel and laymen should work together in collecting and interpreting data and in planning school improvement programs.<sup>4</sup>

State departments of education have sponsored the preparation of manuals for community study and have promoted their use. In 1944 the New York State Education Department published a manual<sup>4</sup> for enlisting community help in planning school programs. This manual was used widely and was revised in 1949 as the initial publication in a series, each succeeding one to deal with a specific area.<sup>5</sup> The foreword explains that from a review of the ways in which the first manual was used "it is evident that those schools are best in which the school authorities invite and obtain the active co-operation of all civic-minded

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<sup>3</sup> Elizabeth S. May, *Social Welfare: A Guide for Studying the Welfare Facilities of the Local Community*. Washington: American Association of University Women, 1940.

Nan Mitchell Allan, "A Rating Scale of School and Community Provisions of Facilities for Exceptional Needs of Children" Dissertation prepared at Stanford University, 1949.

Edward Chester Britton, "A Community Self-Analysis: School-Community Co-operation in Planning for Youth Welfare." Dissertation prepared at Stanford University, 1949.

<sup>4</sup> *Basic Community Survey* Bulletin No. 3014, Instructional Service Series. Lansing, Michigan: Department of Public Instruction, 1939.

Bess Goodykoontz, *Know Your Community: As a Basis for Understanding the Schools' Problems* U. S. Office of Education, Federal Security Agency, Leaflet No. 57, Know Your School Series. Washington: Government Printing Office, 1941.

Wayne D. Heydecker, and Phillip W. Shatts, *Community Planning: A Manual of Practical Suggestions for Citizen Participation*. New York: Region Plan Association, Inc., 1938.

National Citizens Commission for the Public Schools. *What Do We Know About Our Schools?* New York: National Citizens Commission for the Public Schools, 1951.

Charles L. Robbins, *The Small Town and Its School*. University of Iowa Extension Bulletin No. 348. Iowa City, Iowa: State University of Iowa, 1934.

<sup>5</sup> *Problems Confronting Boards of Education. A Manual for Community Participation in Educational Planning* Albany, New York: University of the State of New York, State Education Department, 1944.

<sup>6</sup> (1) *An Educational Program for Our Schools A Manual for Community Participation in Educational Planning*, 1950. (2) *Teachers for Today's Schools*. (3) *Room to Learn: A Guide for Community Participation in Planning for School Building Needs*, 1949. Albany, New York: University of the State of New York, State Education Department.

leaders in planning the community's educational program."

In Michigan, groups interested in making community surveys found some difficulty when "the community" and "the school district" were not coterminous. On recommendation of a Citizens Committee on Educational Legislation, the Legislature passed a law (Act 225, Public Acts of 1949) to enable the people in an area, usually a county or larger, to study educational conditions and needs and to plan for improving their educational program. Responding to requests for help in making area studies, the Department of Public Instruction and the University of Michigan joined in preparing a document<sup>6</sup> which shows how to organize working committees, what to study, how to collect and organize data, and how to draw conclusions and recommendations. As a statement of faith the bulletin says:

WE BELIEVE that people in general, no matter where they are, want the best educational program for their children, youth, and adults

WE BELIEVE that solutions to educational problems are to be found principally in the local areas rather than in state and federal offices

WE BELIEVE that people in the local areas want facts; want to analyze them; want the "so-what's" of the facts; want to plan solutions; want to try out the solutions; and want to keep checking whether the best solutions have been found;—and we believe they can and will do so if given the opportunity.

WE BELIEVE that communities want their state agencies to make technical advisers available *upon request*, to assist the area study groups which may be formed.

Other State departments have found questionnaires of one sort or another to be an effective way to get widespread interest in school problems and to develop convictions in regard to doing something about them.<sup>7</sup>

Anyone who has used a study guide made up of many detailed questions knows how difficult it is to interpret the mass of information brought together in that way. For example, suppose the population of a community has doubled since the 1940 census; school enrolments have increased 115 per cent; the town limits have stretched out to the

<sup>6</sup> *Making an Area Study*. An area study bulletin prepared co-operatively by representatives of the University of Michigan, Ann Arbor, Michigan, and the Department of Public Instruction, Lansing, Michigan. Ann Arbor: School of Education, University of Michigan.

<sup>7</sup> Florida Citizens Committee on Education, *Education and the Future of Florida*. Tallahassee: Florida Citizens Committee on Education, March, 1947.

North Carolina State Education Commission, *Education in North Carolina Today and Tomorrow*. Raleigh: Graphic Press, Inc., September, 1948.

*We Study Our Schools*. Hartford, Connecticut: State Department of Education.

southwest, with a new low-cost housing development; new industries are coming; and so on. All such facts are important in school planning, but their analysis and interpretation are difficult hurdles.

A study which both collects and interprets pertinent information and relates it to a developing school program is Lorene K. Fox's report<sup>8</sup> of rural life and education in Chautauqua County, New York. Her purpose, as explained in the preface, was:

To examine the life activities and relationships, the deeply rooted and evolving attitudes and outlooks, the institutions old and new, the conflicts, resources, and promises of the farm people of a particular area. This seemed important, as a process through which schools and communities of any such area, seeking to enhance the values and develop the competence and skills required of their citizens for a healthy democratic society, might better define or redefine their educational purposes and discover the materials and method for fulfilling them.

As for the people, the study shows the wide diversity which always tests our ideal of schools to fit the needs of all. There are the old farm families, "vocally proud" of their New England descent; the half-dozen other nationality groups which brought along their traditions of living as well as of farming; and those refugees from the city who have "picked up cheap land," but who remain "newcomers" a long time. Then there are the villages, serving the rural areas but counting themselves "town," and the several larger cities, greater in population than all the rest of the county, but still in many senses quite apart.

These people, their homes, their traditions, their food and clothing, their fun, their religion, their hopes, and their helpers are all part of this book. And in the final chapter, "A Proposed Educational Program," the crucial importance of comprehensive planning is shown. It must be, so the report says, community-wide and county-wide. It must place the community's problems in relation to national and world problems. It will know and use all available resources.

In such planning, the school "becomes at once then a part of the program to be planned, and a major instrument for teaching and furthering the processes of intelligent, deliberate, co-operative social planning in a democracy."<sup>9</sup> As to which comes first—a community with a concept of social planning or a reconstructed educational program, the author points out that they develop together, that they each have responsibility for the other. Broad areas of community improve-

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<sup>8</sup> Lorene K. Fox, *The Rural Community and Its School*. Morningside Heights, New York: King's Crown Press, 1948.

<sup>9</sup> *Ibid.*, p. 192.

ment are selected as possible curriculum emphases, and illustrations given of specific projects, to show how a community school would focus its program. Such experiences, the author concludes, would build not only the disposition but sound techniques for intelligent social planning and reconstruction.

#### DESCRIPTIVE ACCOUNTS OF COMMUNITY-SCHOOL PROGRAMS

Published accounts of community-school programs are numerous, varying in length from several pages to sizable books. They vary also in point of emphasis, some concentrating on the development of point of view, others giving a play-by-play account of the way the program grew, and others pointing, usually with pride, to accomplishments. Still others, and these are relatively few, have set up carefully controlled experiments and have developed ways of measuring the effectiveness of programs planned to serve community needs. On the whole, the descriptive accounts share a common philosophy—that schools can, and should, make a difference for good in the lives of the people they serve; that school programs are greatly improved through the contributions of community resources of people and things; and that these results can be achieved only by a partnership of schools and other community agencies.

No useful purpose would be served at this point by giving detailed descriptions of community-school programs for which published accounts are already available. Brief mention of a few of them, however, might serve to show the adaptability of the concept of the community school to widely different situations and the variability in procedures used both in developing the programs and in analyzing their effectiveness. For example, *The Story of Holtville*<sup>10</sup> is an account written up as an informal report of a group of visitors who quite unofficially visit the schools of Holtville, talk with the people in the school and in the community, and finally at the end of the visit ask the staff whether the efforts to make the school a community service center have been really worth while. In a significant part of the report the principal replies, itemizing what seem to him and the staff to be the values in the effort, with specific illustrations of things which have happened in school and community.

A different form of report is *Petersburg Builds a Health Program*.<sup>11</sup>

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<sup>10</sup> *The Story of Holtville: A Southern Association Study School* Developed by the Holtville High School (Deatsville, Alabama) Faculty in Co-operation with the Southern Association Study Staff. Nashville, Tennessee: Cullom & Ghertner Co., 1944.

<sup>11</sup> Effie G. Bathurst, *Petersburg Builds a Health Program*. Office of Education, Federal Security Agency, Bulletin 1949, No. 9. Washington: Government Printing Office, 1949.

Starting as a health project which grew out of a principal's concern over school health records, this account proceeds step by step, almost as though it were the school's diary, to show the participation of first one class then the rest of the school, the parents, and community agencies. Final pages of the account describe, in language which children might have used, the things which the children and teachers believe they have accomplished, and concludes by listing some decisions they have made in "taking thought for tomorrow."

Unusual among published accounts of community projects is the report of a five-year experiment in community organization and adult education<sup>12</sup> in which the college accepts the role of community service center. In a chapter titled, "Moving the College Off Its Hill," the story is told of Furman University's involvement in the Greenville Community Development. This includes a vast amount of community service rendered by students, the development of a demonstration school for county teachers, a survey by students of the community and its needs, and considerable modification of college courses through relating them to community activities. In this whole project the University was motivated by a dual purpose—that of serving its community well and of developing effective procedures for the training of students in community study and service.

Accounts of two other programs—one at Arthurdale, West Virginia,<sup>13</sup> and the other at Wilson Dam, Tennessee<sup>14</sup>—have at least one thing in common: They both show schools as they develop along with new communities. In each case there is the philosophy that the school is both of and for the community—that it shares the community's resources and serves its needs. The account of the Wilson Dam School describes in considerable detail the natural resources upon which the school could draw, the community environment of which the school was a part, the first attempts of the elementary school to supply services to the new residents in the community and the gains in effectiveness and assurance with which the school and community continued to work together. In Arthurdale, a community built out of the farm

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<sup>12</sup> Edmund de S. Brunner, *Community Organization and Adult Education. A Five-Year Experiment*. Chapel Hill, North Carolina: University of North Carolina Press, 1942.

<sup>13</sup> Elsie Ripley Clapp, *Community Schools in Action*. New York: Viking Press, 1939.

<sup>14</sup> Maurice F. Seay and William J. McGlothlin, *Elementary Education in Two Communities of the Tennessee Valley: A Description of the Wilson Dam and Gilbertsville Schools*. Bulletin of the Bureau of School Service, Vol. XIV, No. 3, March, 1942. Lexington, Kentucky: University of Kentucky, 1942.

lands of West Virginia, with farm families seriously affected by the depression, the school faced a different problem—that of helping to develop economic competence, personal self-sufficiency, and community pride.

In the study<sup>15</sup> made by Lucille McGraw Richmond of the improvement of a West Virginia town's curriculum, the initial question was "whether a rural supervisor can, by means of an intensive program of supervision, assist the teaching staff of a rural consolidated school" to define and solve their problems in terms of children's needs. The supervisor was new to the community, and so it was only natural that she enlisted the help of the teaching staff to analyze the services and the reputation of the school and to assess the needs of the people in the community it served. There was considerable difference of opinion among the staff as to whether the school was a good one or not, in terms of objective rating. They decided, however, that they would forget the school's status and center their attention on the needs of the young people in the community. After considerable investigation and discussion they came to the conclusion that their greatest need was staring them in the face all the while—improvement of the personal appearance and eating habits of the children. This seemed to be a good springboard for concerted effort.

From this initial goal their activities spiralled to include the development of health instruction, attention to food habits and school lunch, better conditions for cleanliness at the school, improvement of the school building and grounds, inclusion of reference reading regarding food and nutrition, an invitation to parents and other members of the community to help in providing reading materials and a school library, an invitation to the community to use the school for their meetings and to participate in various aspects of the school program. The brief report ends with a summary of the changes which pupils could see at the end of their year of concentrated effort in terms of better living for the boys and girls and adults of Culloden.

One of the most virile of the movements to improve the curriculum and add new content is that of resource-use education, a movement spearheaded by the Southern States Work Conference and involving to some extent all of the southern states. In Alabama, twenty-three schools co-operated under the supervision of the State Department of

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<sup>15</sup> Lucille McGraw Richmond and Effie G. Bathurst, *Culloden Improves Its Curriculum*. Office of Education, Federal Security Agency, Bulletin 1951, No. 2. Washington: Government Printing Office, 1951.

Education in analyzing resources at their disposal, problems which the school-community faced, and ways in which they could work on those problems together. A volume issued by the Alabama State Department of Education describes the programs in seven schools.<sup>16</sup> For example, Mountain Top was a consolidated school in western Alabama, serving six hundred children and located on a mountain plateau where all day long trucks, piled high with huge logs on their way to the mills, passed the schoolhouse. The new principal worried about how long these trucks could keep up this constant plying back and forth without destroying completely the means of livelihood for the whole community. How he and the staff managed to involve the community in a study of resources and long-time needs of the community and to plan not only for a reforestation program but a broadening of the means of livelihood and improvement of community life in general makes almost a fairy-tale story.

Quite different from Mountain Top was Valley Lake, a little community of five hundred people located on one of the Tennessee Valley lakes. At one time covered with valuable timber, the territory had become practically barren because of unrestricted cutting and burning of the forest. Also with the building of the dam, rich farm land had been covered with water, leaving only hill land which was badly eroded and certainly a discouraging prospect. The talk was all about moving—no one saw any future for the town. No new homes were being constructed, most of the public buildings were in poor repair, the school itself was a sorry-looking spectacle. A new school staff, greatly concerned about the situation, began with a representative study group to look at the community and its prospects. Out of their combined study and vision of the exceptional resources for recreation which the Tennessee Valley lake country provided, there came many new opportunities for making a living. Families settled down to build and improve their homes and public buildings. The school itself underwent a transformation not only in structure but in curriculum and spirit, and the report concludes with the statement that "the community which the people thought would be destroyed and one which had reached a very low ebb became a community of contented, industrious, respected, co-operating citizens."

Besides these few accounts of individual schools, there are numerous compilations and summaries available which show something of the strength and spread of the concept of community-school programs

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<sup>16</sup> *Using Resources of the Community To Build a School Program*. State Department of Education, Division of Instruction, Instructional Series, Bulletin No. 12. Alabama Department of Education (Department Bulletin No. 4). Montgomery, Alabama: State Board of Education.

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and of the adaptability of the concept to different situations.<sup>17</sup>

#### APPRAISING THE EFFECTIVENESS OF COMMUNITY SCHOOLS

Many of the accounts of community-school programs pay careful attention to observable effects brought about through school-community co-operation. Changes in diet, improvements in school and home landscaping and repair, increased resources for play and good times, more people using school facilities, and other such positive gains are identified.

For example, in Olsen's *School and Community Programs* we find these statements:

Elmore County (Alabama), six years ago a one-crop area, now has orchards that would delight the eye of Johnny Appleseed (p. 15).

The pupils (in Stamping Ground, Kentucky) developed the idea of exchanging shrubs and flowers for the beautification of their own homes (p. 33).

Quincy (Illinois) was able to secure a U S H A. loan for a million and a quarter dollars to build two hundred units for the white people and fifty units for the colored people (pp. 49-50).

The Buckingham (Virginia) cannery, built at a cost of approximately \$5,000, last year served some 500 farm wives, who put up nearly 50,000 cans of vegetables, fruits, and meat (p. 65).

Within two years from the time the social-studies class first considered the problem, the community proudly dedicated the opening of the new underpass (p. 356)

During the past summer near-by towns reported mosquitoes thicker and more bothersome than for a long while. But the Robersonville (North Carolina) locality enjoyed a freedom from the pests never remembered in the history of the town (p. 366).

As a result of clean-up and other Civic Pride activities, the alleys of Hamtramck (Michigan) have become a real pride. And they stay that way the year 'round! (p. 368).

Some few experimental projects have been set up with control groups and with evaluative materials to measure the direction and

<sup>17</sup> Paul R. Hanna, *Youth Serves the Community*. New York: D. Appleton-Century Co., 1936.

*The Community School*. Society for Curriculum Study, Committee on the Community School. New York: D. Appleton-Century Co., 1938.

William Knox McCharen, *Selected Community-School Programs in the South*. Nashville, Tennessee: George Peabody College for Teachers, 1948.

*School and Community Programs: A Casebook of Successful Practice from Kindergarten through College and Adult Education*. Compiled and edited by Edward G. Olsen. New York: Prentice-Hall, Inc., 1949.

*Education and Rural Community Living in the South*. Southern Rural Life Council. Nashville, Tennessee: George Peabody College for Teachers, 1947.

degree of change in a school and community, when a fairly specific new course of action is being undertaken. Their methods are worth attention.

### An Experiment with a Project Curriculum

The first one of these takes us back nearly thirty years, to Ellsworth Collings' experiment with a project curriculum in a rural school<sup>18</sup> in Missouri. He had asked himself the question "Can the country school curriculum be selected directly from the purposes of boys and girls in real life? If so, to what extent, with what effect, and under what conditions?" Using a rural one-room school of forty-one children as the experimental school, and two other schools with sixty children as the control schools, he provided for them completely different curriculums, the effectiveness of which he intended to measure.

The curriculum for the control schools, Collings called "traditional." The experimental school disregarded the published course of study and built its curriculum as it went along. Typical of progressive thought and terminology of the period, it dealt in projects. We find the school busy studying community problems and doing something about many of them. A list of the excursion projects carried out during the four years of the experiment include the following:

*For the youngest group* (6, 7, 8 years of age): How Mrs. Guinn grows such pretty yard flowers, how the dandelion spreads so rapidly; how tomatoes are canned at the local canning factory; how Mrs. Williams candles eggs; how Mr. Bosserman's new house is furnished with electric lights, water, and heat

*For the middle group* (9, 10, 11 years of age): What are the causes of typhoid in Mr. Smith's home? how milk is tested for butter fat at Mr. Williams' store; how the county agent tests Mr. Jones' seed corn; how Willie will be tried in the juvenile court at Pineville; how Dr. Morgan vaccinates Mr. Jones' hogs

*For the older group* (12, 13, 14 years of age): What our taxes are used for at Pineville; how sick people are cared for in the Pittsburg Hospital; what Armour and Company do with our fat hogs; what we will see at the Missouri State Fair at Sedalia.

Under the classification of hand projects, the groups made ironing boards, set out flowers, made coat hangers, made grapejuice, raised popcorn, canned tomatoes, mended shoes, made napkins for home use, made vegetable soup for school luncheon, built playground equipment, tested seed corn for farmers, made flower boxes for home and school, made metal polish, and many other similar things.

<sup>18</sup> Ellsworth Collings, *An Experiment with a Project Curriculum*. New York: Macmillan Co., 1923.

At the end of the four years of the experiment, the author set about to discover the outcomes of the two contrasted curriculums in (a) pupils' possession of common facts and skills; (b) pupils' and parents' attitudes toward the school and education; and (c) changes in community life. Results on standardized tests showed considerable gains in the possession of facts and skills for the experimental school over the control schools. In a variety of measures including holding power, continuation of students into high school, number of parent visitors at school, violations of compulsory school law, percentage of citizens voting at annual school meeting, and so on, the experimental school also showed significant gains over the control schools in attitudes of pupils and adults toward the school specifically and educational matters in general.

In another aspect of the experiment, and probably the one considered most important—the improvement of living—the experimental school reported superior gains, involving improvements in children's home reading, students' participation in community affairs, health habits of pupils, children's earnings and savings, improved farm practices, home subscriptions to newspapers and magazines, home improvements, community recreational facilities, organizations for community action. The author concluded that a school can make enormous differences in the quality of living in a community.

This early study has been reported here at some length because to a considerable degree the questions which concerned the experimenter then are those which community-school workers today still ask: When a school centers its attention on the interests and needs of children and youth and the community of which they are part, in what ways and to what extent do the people and the community change? Further, in what ways and to what extent does the school change? And do students develop what is usually thought of as academic competence? The answers of the Collings experiment to these questions were specific and favorable.

### Experiments in Applied Economics

More than twenty years later, through grants made by the Alfred P. Sloan Foundation, a series of experiments were carried on in widely scattered communities, to see to what extent the school curriculum, and particularly instructional materials, could improve the economics of living in the homes and communities touched by the schools.

*At the University of Kentucky.* Through leadership of the University of Kentucky, an experiment was set up to see to what extent

properly developed instructional materials could change the dietary practices in selected communities. From the beginning it was determined to direct the emphasis in instruction and to provide teaching materials to this one problem, and to establish means of measuring the results of such concentrated attack. The results were to be indicated in terms of these factors:<sup>19</sup>

1. The changes, if any, which actually occur in the dietary practices of the communities and the increases, if any, in health and physical vitality of the people.
2. The amount of time required to secure changes in dietary practices and increases in health and physical vitality.
3. The instructional materials and teaching techniques which are effective in producing these changes.
4. The ways in which these one-teacher schools and the citizens of the communities on their own volition secure help and co-operation from other public agencies.
5. The effects of the experimental program upon the generally accepted aims of elementary education, such as achievement in reading, writing, arithmetic, geography, etc.

There are numerous features which are worthy of note from a research standpoint.<sup>20</sup>

1. Experimental and control communities having one-teacher schools were selected, the communities being as nearly alike as possible with respect to community backgrounds, isolation, types of schools, qualifications of teachers, and probable stability of population.
2. The educational program of the experimental schools was deliberately changed in only one respect, that of new instructional materials prepared specifically with a view to influencing dietary practices
3. Techniques of evaluation in three areas of investigation were developed: (a) achievement, intelligence, and attitude tests; (b) dietary practices, production and consumption of food, and nutritional indices; and (c) health and physical conditions, through clinical, somatometric, and laboratory examinations. These techniques were used in both experimental and control communities, both at the beginning of the study and periodically during the course of the experiment.
4. The development of instructional materials followed closely the findings of the preliminary tests and were planned to correct the deficiencies revealed. That is, the instructional materials were not just generally informa-

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<sup>19</sup> Maurice F. Seay and Harold F. Clark, *The School Curriculum and Economic Improvement*. Bulletin of the Bureau of School Service, Vol. XIII, No. 1, September, 1940. Lexington, Kentucky: University of Kentucky, 1940.

<sup>20</sup> *Ibid.*; see also Maurice F. Seay and Leonard E. Meece, *The Sloan Experiment in Kentucky*. Bulletin of the Bureau of School Service, Vol. XVI, No. 4, June, 1944. Lexington, Kentucky: University of Kentucky.

tive; they were pin-pointed to certain specific inadequacies in diet or health. For example, since the first physical examinations showed widespread calcium deficiency, materials were prepared to emphasize foods which would supply calcium. Furthermore, since the achievement tests showed low reading ability for many children, the grade level of words in the instructional materials was watched carefully.

The following titles show the versatility but specificity of the attack on diet problems and health: "Vegetables on Parade," "When Winter Comes," "Sweeter than Sugar," "Let's Learn about Goats," "The Strawberry Patch," "Storing Eggs and Chickens," "Fun at the Fair," "Glen Can Walk," "Garden Enemies," "A Fish Pond on the Farm," "Sorghum Time."

5. Since this experiment sought to change ways of living, the experimenters realized that measurement of change over a relatively short period, say three or four years, was not enough. They, therefore, announced at the end of the exploratory period that further measurement would be postponed until enough time has passed "to permit comparisons with the 'stakes' which have been established." It may be said, however, that the Second Progress Report prepared by Seay and Meece and issued while the experiment was in its fifth year, itemized very respectable gains for the period 1940 to 1943; the experimental group gained 30 months in mental age while children in the control group gained 15.5 months; the experimental group made greater gains than the control group on all parts of the achievement test except arithmetic reasoning and language, and gained steadily, but not spectacularly, in comparison with the control group in attitudes toward diet practices and in health measurements.

*At the University of Florida.* About a year after initiation of the experiment at the University of Kentucky, the University of Florida was given a grant to see to what extent similar techniques could improve housing practices in selected Florida communities.<sup>21</sup> It followed a course similar to that of the project in Kentucky—selection of experimental and control schools; preliminary survey of housing conditions in the selected areas; preparation of instructional materials for the experimental schools designed to give information and incentive for the improvement of conditions; development of survey techniques for collecting and recording information regarding housing situations so as to be able to show and interpret the kinds and amounts of change during the course of the experiment; and inauguration of a scholastic

<sup>21</sup> Leon W. Henderson and H. B. Nutter, "The University of Florida, Project in Applied Economics," *High School Journal*, XXV (November-December, 1942), 318-20.

Wayne R. Tappan, "The Project in Applied Economics at the University of Florida." Master's thesis, Department of Education, University of Florida, July, 1950.

achievement testing program to see what happened to pupils' academic progress during a period of concentration on the experimental materials.

Again instructional materials with social-economic content demonstrated that their influence cannot be kept inside the walls of a classroom. In the experimental communities things began to happen<sup>22</sup> "in the elimination of fire and health hazards, especially in improving the water supply, eliminating the unsanitary surface privy, wiring for electricity, providing more adequate heating facilities, using some means of refrigeration, making repairs on the roof, cleaning of yards littered with garbage, screening windows and doors, and building adequate chimneys and flues."

*At the University of Vermont.* Clothing being the other one of the trilogy of economic needs, the University of Vermont was asked by the Sloan Foundation to adapt to Vermont schools the experimental technique already in operation in Kentucky and Florida which would work on clothing problems.<sup>23</sup>

To the problems of poor clothing selection, construction, repair, and maintenance were interposed instructional materials such as these: "Tales from a Salvage Can," "Shoes Go to School," "A Stitch in Time," "Bob and Bab Get New Shoes." Here again children learned certain skills—sewing, mending, knitting, shoe repair, cleaning and dyeing—skills which quickly were transplanted into the community.

#### RELATED STUDIES

##### The Effect of Home-Economics Experience

Closely related in purpose, but not one of the group of studies just reported, is a study by Ethel Lee Parker<sup>24</sup> to determine the changes which take place in girls, in their homes, and in their families as a result of the study of home economics in high school. Three high schools in Kentucky were selected for this three-year study, with an experimental group of girls enrolled in home economics and a control group of girls not enrolled in home economics, a total of 214. Evaluation was made through the use of records kept by the girls, home-project reports, subjective statements written by the girls, personal

<sup>22</sup> Tappan, *op cit*, p 94

<sup>23</sup> Maurice B Morrill, "Clothing, the Sloan Experiment in Vermont," *Clearing House*, XIX (March, 1945), 429-31.

<sup>24</sup> Ethel Lee Parker, *How Effective Is the Teaching of Home Economics?* Bulletin of the Bureau of School Service, Vol. XVII, No. 4, June, 1945. Lexington, Kentucky: University of Kentucky.

interviews, home-economics interest questionnaires, and a group of seven survey and check sheets. These latter gave personal data, information on practices related to food production and storage and to clothing purchase and construction, and information relating to health and safety.

Comparison of data on the initial and final survey showed that although 24 to 56 per cent of the girls' time in home economics was spent on some phase of food work, after a year of home-economics experience no improvement in the girls' diet was discernible. After two or three years "some improvement was shown," but far from exerting leadership in home activities relating to food, the girls' diets were not as adequate as the foods served at home would permit. Furthermore, the girls' home projects did not show much interest in food problems. In regard to clothing and home improvement and care, girls who had studied home economics showed more independence and critical judgment in purchases and made more improvements in their homes. So far as time and money management and health practices were concerned, neither control nor experimental group seemed to be affected by school experience during this period of time, by either home economics or other instruction.

From the study Miss Parker drew a number of recommendations for the improvement of home-economics teaching, so that it might more adequately serve its purpose of improving family living.

### A School for Families

A school which enrolls farm families, provides them a house and barns, pasture and farm land, on condition that the adults as well as the children attend school, is a related but different type of community school.<sup>25</sup> Rabun Gap, in the Georgia Blue Ridge, was originally established for mountain youth who needed opportunity to help pay expenses while they went to school. There was a farm for them to work on, and gradually more farms in the community were added to the school holdings. Then the idea developed that farm families might come and live on the farms and send their children to school, while the adults themselves would attend school to become better farmers and participate in the affairs—social, civic, economic, cultural, and religious—of the farm community.

<sup>25</sup> Kenneth Carl Spaulding, "Rabun Gap-Nacoochee School: Its History, Interpretation, and Evaluation" Unpublished Doctor's dissertation, George Peabody College for Teachers, 1944. (Also reported in Earle Hitch, *Rebuilding Rural America: New Designs for Community Life*, chap. xx. New York: Harper & Bros., 1950.)

The first farms were quickly filled, and a type of learning on the job, with others of like interest, readily developed. As farm families finished their stay, normally five years, they went out with increased knowledge and equipment to new farms, which frequently they had been able to secure from their earnings at Rabun Gap. More than a hundred families have now been trained at the school; there are normally about twenty families in residence. But more than in the numbers, the school takes pride in the economic progress of its graduates and in the stimulation they have been in community organization in the places where they have settled.

### School-Community Co-operation for Youth

In Colusa County, California, the county superintendent's office attempted to find ways in which schools and community agencies could effectively plan and work together to advance the welfare of youth.<sup>28</sup> A director, appointed by the schools, and a group of laymen together examined the environment of youth in the area served by the high school and identified the principal problems affecting young people. Committees were appointed, which made detailed studies and recommendations regarding recreation, government, economics, minorities, religion, welfare, health, delinquency, and curriculum.

Tangible results included, among other things, the development of more adequate recreational programs; establishment of a junior employment service; initiation of a sales-training program; expansion of local employment opportunities.

Besides proving to their satisfaction that school and community co-operation on programs for youth are both useful and feasible, the participants came to some conclusions regarding the conditions under which such co-operation is successful. They agreed, for example, on these points:

- 1 Committees should include both accepted leaders who bring high status to the project and less prominent members who bring another point of view and who have more time to do the detailed work involved in the affairs of the committee.
2. Youth should be part of school-community team.
3. Professional workers and leaders of voluntary organizations involved in the area under consideration should be included in the membership of committees.

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<sup>28</sup> Edward Chester Britton, "A Community Self-Analysis: School-Community Co-operation in Planning for Youth Welfare." *Stanford University Bulletin*, XXIV (November 30, 1949), 270-75. (Abstracts of Dissertations, Stanford University, 1948-49.)

4. A careful balance between the influence of school and laymen should be maintained.
5. A meeting of fifteen members is the optimum size.
6. Time devoted to publicity is well spent. When a general public expectancy of results was established, committees worked with more determination.
7. Teachers and administrators should be allowed released time, where possible, to prepare for and attend meetings.
8. A director is not essential for the conducting of a school-community self-survey.
9. There is a real place, however, for a member of the staff of the county superintendent of schools who would be free to devote much of his time to giving assistance to surveys throughout the county.

### Adult Education Programs

Those who read the New Dominion Series (published by the Extension Division of the University of Virginia) find an almost inexhaustible supply of accounts of community programs by Jean and Jess Ogden of the University of Virginia. Over a considerable period they have experimented with various techniques in adult education and have contributed greatly to methods of evaluation through their direct accounts of things that work and things that don't, in community-education programs for adults.

In 1941, a program of special projects in adult education was set up by the Extension Division of the University of Virginia, in one of which the Ogdens undertook to work in three selected communities. The communities differed and so did the programs and the relationship which the Ogdens established with each of the three communities. In one community they settled down to live, and as members of the community, through their own interests and activities, they helped to get many group enterprises started. With another community they developed plans for consultation with specialists of the University staff on a variety of interests. In the third one, Nansemond County, where community organizations had already made a study of community needs and had centered their proposed program around the consolidated high school, the Ogdens served as consultants.

A number of specific activities were begun quite promptly. Community committees were appointed, the development of a questionnaire begun, and a house-to-house canvass conducted by the pupils in the social-studies classes. Other means were used also to discover the most significant community problems and the ways in which the school and co-operating community committees could go about solving them. As the year went on, assessment was made periodically of the developments—for example, a board of health for the entire com-

munity was formed; a number of public service groups organized; a committee organized to formulate plans for financing worth-while projects of various types, among which were a number of recreation provisions.

The diary account of this program provides a somewhat new note when it says that when the initial plans were well underway then the inevitable happened—the central person in it left for another position. Disaster often awaits an experimental program which leans too heavily on a single professional worker. When he leaves there is, at best, a period of floundering and readjustment in the community and, at worst, complete collapse of the program there. The account describes this period of wavering and adjustment, the arrival of a new school principal, his indecision about calling the planning group together, the delays in carrying on the projects already underway, and the general slowing down of the wheels of the whole program.

In a section entitled "Some Things We Learned," the Ogdens itemized some things which in their opinion may have been weaknesses in the whole project:

1. The normal community situation was complicated because of the war-time situation. This made an unusual number of demands upon the community, not yet ready to accept them.
2. The survey may not have been adequate. Though it resulted in a fairly thorough analysis of conditions and problems, it did not appear to assess the resources of the community, and, therefore, the program did not get underway with as much assistance as might have been available. There seemed to be dependence upon only a few of the community agencies, rather than the enlistment of widely varied groups and resources.
3. Although this was one of the three community projects being sponsored by the University of Virginia, there was only a sort of remote control and not as direct participation in the planning and development as might have been desirable. Possibly continuous contacts with the agencies which were carrying the leadership responsibilities in this community might have helped.
4. If too much dependence is put upon one person in a project, the whole project is in jeopardy unless those in higher positions of responsibility are in sympathy with it and feel that they are personally involved in it. It is not enough to secure a nominal agreement to such community enterprises. The persons who are in a position of potential responsibility need to be involved early in the planning.<sup>27</sup>

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<sup>27</sup> Jean and Jess Ogden, *These Things We Tried. A Five-Year Experiment in Community Development Initiated and Carried Out by the Extension Division of the University of Virginia*, Vol. XXV, No. 6, October 15, 1947. Charlottesville, Virginia: University of Virginia Extension.

**NEEDED STUDIES**

Although there appears to be a wealth of material descriptive of community-school programs and significant studies about various aspects of these programs, nevertheless one finds many gaps in our knowledge about how community schools get started, who or what agency takes the initiative, what pitfalls there are, and other related matters. Studies are greatly needed to fill in the gaps in our knowledge and understanding of this significant movement.

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**SECTION II**  
**DISTINCTIVE FEATURES OF COMMUNITY SCHOOLS**

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**CHAPTER VI**  
**THE PROGRAM OF THE COMMUNITY SCHOOL**

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The community-school program helps people learn to improve community living. The programs in many good schools usually include the following means for helping people learn: classroom studies; school-life or student activities; school-co-ordinated work experience; such resources as school camps, libraries, and recreation centers; assembly-type programs featuring speakers, concerts, plays, and discussions; and guidance or counseling services.

The general pattern of such means in a community school will not necessarily differ from that of any other good school. The uniqueness of a community school is found rather in the kinds and qualities of specific learning experiences within the general pattern and in the purposes for which these learning experiences are provided. A school program may be spoken of as a community-school program to the extent that it serves the purpose of improving community living.

**LEARNING OUTCOMES OF COMMUNITY-SCHOOL PROGRAMS**

The learning outcomes of community-school programs include and go beyond those sought for in other good schools. Among the most important of these additional learning outcomes are the following:

1. Individual and personal concern and responsibility for community welfare and for the identification of community needs
2. The skills of group planning, discussion, and problem-solving needed in effective group process

3. Awareness of the role which education can play in meeting community needs
4. Ability to evaluate progress being made in the direction of community-wide goals
5. Ability to perceive interrelationships of the needs, concerns, and problems of communities at the local, regional, national, and international levels
6. Concern for the welfare and happiness of all individuals and groups in a community, thereby transcending lines of race, ethnic origin, religion, or socioeconomic status
7. Ability to gather, organize, interpret, and use data pertinent to community needs and problems
8. Disposition to carry projected solutions of community problems into action

#### GENERAL CHARACTERISTICS OF COMMUNITY-SCHOOL PROGRAMS

Community-school programs include opportunities for learning experiences to help people grow along the lines indicated in the foregoing list of outcomes. To provide such opportunities, a given community-school program develops the following characteristics:

1. It includes continuing study of community needs and problems and provision for action projects designed to meet these needs and solve these problems.
2. It uses community resources.
3. It offers educational services and facilities to adult citizens
4. It is continuously studied and discussed in a community-wide process involving all citizens who wish to improve community living. This evaluating and redirecting of the community-school program is an essential feature of the program itself.

These characteristics do not function in isolation one from another. They are interrelated and concurrent. A community survey, for example, requires the use of adults as resources and, likewise, provides a learning experience for these adults. It might also grow out of general discussion of community needs occurring in the public study and evaluation of the school program.

The general characteristics of community-school programs included in the foregoing list will be treated in the following sections of this chapter.

#### STUDY AND ACTION PROJECTS IN THE COMMUNITY-SCHOOL PROGRAM

Staff members and students in a community school continuously ask, "What does this community need?" and "What problems should be met and solved?" These questions are difficult to answer without

accurate information on many phases of community life. The school program, therefore, includes the making of surveys of employment conditions and opportunities, of economic development, of recreation, of health, and of other broad problem-areas. Of course, there are other social agencies also concerned with gathering such information. The community school plans and co-ordinates its studies with those of other agencies so that duplication may be avoided and maximum coverage obtained. Furthermore, community schools in different local communities may pool their information in an attempt to identify regional needs as well. For instance, schools in several communities located on a river may try to secure information on such common problems of these communities as sewage disposal, water supply, power development, industrial uses, and waterfront beautification.

State-wide or region-wide fact-finding surveys may provide a setting for local surveys and help the local school become a community school in the sense of the wider community. The Citizens' Fact-finding Movement in Georgia, first organized in 1937, illustrates this possibility.

The program set for itself by this co-ordinating committee was to collect and disseminate facts about Georgia in a dozen areas of interest—historical background, natural resources, industry and commerce, health, political system, taxation, education, public welfare, penal system, agriculture, and federal activities in the state. . . .

Individual reports were published as small pamphlets simply written so that people might use them readily for talks, forums, study groups, and as general source material. . . .

Stock-taking at the end of five years showed that more than 317,000 publications had been distributed. They had gone into every incorporated community in the state. They had reached the high and low economic levels as well as the middle group, and black as well as white.<sup>1</sup>

Materials of this type should be useful to local schools as background for specific local surveys and as a basis for seeing the local community in its larger regional setting.

In its study of needs and problems, the school is to be regarded as the "consciously used" instrument of the community. This is one of the functions the people of a community may legitimately expect a school to perform. A survey of social conditions carried on by the school is not a detached or isolated activity of a superagency standing aloof from community life and passing judgments on it.

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<sup>1</sup> Jean and Jess Ogden, *Small Communities in Action*, pp. 136, 138, 139. New York: Harper & Bros., 1946.

These surveys are learning experiences for the people taking part in them. Children and youth in school carry on such activities as part of their learning in classroom studies and other aspects of the program. Some survey activities involve adults. Here, likewise, the survey work is to be viewed in terms of its educational contributions to the eight major learning outcomes stated earlier in this chapter.

Classroom studies provide many opportunities for surveys and disclose many needs of the community. Such surveys may develop as parts of units and problems studied either in core-type or subject classes. For instance, a class working on community traffic safety might need to gather facts on bicycle riding and bicycle accidents. A Senior problems class, working on community recreation, might gather facts on the leisure-time interests of youth and adults.

The possibilities of surveys in many types of classes are illustrated by the activities carried on at the Wells High School, Chicago.

Our community surveys conducted by subject-field classes particularly developed potentialities for uncovering both community educational facilities and social backgrounds of pupils. Each subject field uncovered information suited to its peculiar needs. The fine-arts classes began to discover opportunities for pupils to participate in music and art activities of the community and to enjoy appreciation of community manifestations of music and art as these were evidenced in community life. Our English classes probed the opportunities of the community for recreational reading, amateur theatricals, wholesome motion pictures, radio programs, and the like. Likewise, our commercial classes surveyed the commercial life of the community; the industrial arts, the industries; the social-studies classes, the housing; the science groups, the sanitation facilities; and the physical-education classes, the possibilities of participation in athletic sports and games for pupils. The value of such data for classroom implementation of effective living of the pupils was incalculable.<sup>3</sup>

Survey work in the classroom studies may be developed as a systematic activity in co-operation with other community agencies. The Clara Barton Vocational High School and the Patterson High School of Baltimore have developed "civic experience" classes. Students in these classes spend about one and one-half hours per week in volunteer service with community agencies and organizations. Much of their work has been of the data-gathering type. One group of students made a neighborhood census of people sixty-five years of age and over. Another group made a housing survey under the direction of the Baltimore Housing Authority. These classes stress the develop-

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<sup>3</sup>Paul R. Pierce, *Developing a High-School Curriculum*, pp. 188-89. New York: American Book Co., 1942.

ment of competence in studying and meeting community needs and the development of concern for the improvement of community living.

While the surveying of a need is in itself a contribution to community welfare, classroom activities may go beyond the surveying of the need to the meeting of the need. Students who find a lack of adequate housing may take steps to interest community groups in the setting up of housing projects. An example of action following upon inquiry has been provided by the Pulaski High School of Pulaski, Wisconsin. Members of a social-studies class made a follow-up survey of recent graduates. They discovered that many youth were leaving the community because of lack of jobs. But the students didn't stop with this finding. They organized a program for sharing this information with the community. Through speaking and writing, they brought to community leaders an awareness of the problem and motivated the conviction that something needed to be done. Then the students, the school staff, and various community groups discussed a number of possible steps. Ultimately the decision was made to organize a community co-operative to promote economic development. This action resulted in the building of a shoe factory leased to private operators which employs several hundred people on a full- and part-time basis. The major questions on this project include not only "What immediate, tangible results were produced?" but also "What did the students learn in the way of understandings, attitudes, and skills in community improvement?" Specifically, to what extent did pupils grow in "the ability to gather, organize, interpret, and use data pertinent to community needs and problems?"

Community action through classroom studies may occur also on a continuing, long-term type of activity as well as in specific projects on housing, employment, and the like. Noteworthy among such efforts have been schools in Kentucky, Florida, and Vermont in the Sloan Foundation projects on food, shelter, and clothing. In the Kentucky project emphasis was placed upon improving the food habits and practices of the community through the learning activities of children. Elementary-school readers and other text materials were prepared to develop understandings, attitudes, and skills which are important in relation to foods and diet practices. Activities related to these materials were undertaken. There was no one "unit" on food, but continuing emphasis throughout.

The pupils in one of the experimental schools had read about soybeans in *We Plan a Garden*. Pursuing the subject, the children used their information to prepare reading charts for the schoolroom. Then they applied their knowledge by planting in the school garden some vegetable-type soybeans,

the first ever raised in the community. The growing vegetable was a material of instruction much more effective than the mental images evoked by words or pictures in books. The children took the mature soybeans home for their interested parents to use as seeds in the next year's gardens. Thus instructional material prepared in the school served as a direct contribution to the resources of the community.<sup>3</sup>

Classroom-action projects may also be directed toward less tangible forms of community improvement. The writing of the history of the local community, for example, contributes to community awareness of significant aspects of its past and potentialities for the future. An exhibit of pictures made by students in art classes or of handicrafts made by students in industrial-arts classes adds to the community's cultural resources.

The contribution of the classroom studies to the improvement of community living should be viewed not only in terms of the content of these studies but also in terms of their learning procedures. Objective number two, referred to earlier in this chapter, involves "the skills of group planning, discussion, and problem-solving needed in effective group processes." Community-action projects could conceivably be carried on through authoritarian and teacher-dominated procedures—so far as tangible results are concerned. But the development of necessary skills would probably be facilitated by the use of problem-solving experiences, pupil-teacher planning, and group discussion. To the extent that this is true, the use of such learning procedures becomes for the community school not merely a pleasant possibility but a necessity.

The classroom-studies feature of the school program, however, is not the only one in which community needs may be identified and action projects developed. Particularly rich are the opportunities in that aspect of the school program sometimes known as the extra-curriculum, or the out-of-class student activities. A garden club may undertake a flower-planting and landscaping project on vacant lots in the community to improve community appearance. A foreign-language club might sponsor an exhibit at the public library of the art and culture of the people whose language they are studying. A group of students interested in conservation might start a tree-planting or soil-saving project. The school paper might become a community newspaper, as has been the case at Pulaski, Wisconsin. A current-

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<sup>3</sup> Maurice F. Seay and Leonard E. Meece, "The Sloan Experiment in Kentucky," *Bulletin of the Bureau of School Service*, Vol. XVI, No. 4. Lexington, Kentucky: University of Kentucky, June, 1944.

events club might sponsor a series of community discussions on contemporary social problems.

Some community-service projects are all-school projects, cutting across a variety of classroom studies and extracurriculum activities. A school forest, for example, serves as a learning laboratory within which students acquire the learnings needed for regional conservation and also demonstrate steps needed for community and regional welfare. Such an activity involves science classes, social-studies classes, mathematics classes, agriculture classes, and other classroom studies, plus the various school clubs and organizations.

Co-ordinated work experience as a feature of the school program offers further opportunities for contributions to community living. The extent of this contribution depends upon the quality of the service rendered by students in their work, the types of employment within which such work is carried on, the supervision exercised by the school, and the alertness of the school and community in creating additional opportunities for such employment. For example, a community located in a recreation area prospers economically to the extent that tourists and vacationists are attracted to the stores, hotels, and motor courts of that community. Tourists are attracted by courteous and efficient service. The youth of the community employed in part-time or summer jobs may either contribute to or destroy that impression. School supervision of such work experience should help students render high-quality service and, in doing so, gain the general-education values for which work-experience programs are set up. All forms of student work, honestly and efficiently rendered in socially useful jobs, contribute to the maintenance and improvement of community living.

The guidance services of a community school should help to interrelate classroom studies, extracurriculum activities, all-school service projects, and work experience in the programs of individual students. In general, guidance includes all school services directed at helping individual students make important life decisions and plans, both on a current and a long-term basis. The guidance services in a community-school program are directed at helping individual students with such decisions and plans not only in terms of their individual welfare but also in terms of improving community living. Such guidance includes help with decisions not only in the area of employment but also in other areas of living, such as values and standards, family relationships, use of leisure time, and personality development. Through the guidance services of the community school, the student is helped to decide how he might contribute to community welfare through participating in surveys and action projects in his classroom studies or extraclass activities or through work experience.

Guidance services may appear in a variety of forms in a school program. They may be very informal, with the classroom teachers as a general group assuming major guidance responsibilities. Or in some schools, particularly at the junior and senior high school levels, core teachers may take particular responsibilities going beyond those of the teaching force in general. In large school systems special guidance personnel may be found on the school staff, either to work with students directly or to provide in-service education to other faculty members, or both. But regardless of the specific form in which such services are offered, the school-staff personnel responsible for them in a community school should play an important role in surveys of community needs and in community-action projects. Continuing study of employment and labor-market trends in community and region should be one of their functions. Such studies might be tied into classroom-studies work to a very large extent. The same is true of surveys in other areas, such as recreation, health, family relationships, and the like.

Survey and action projects may then involve several of the means employed in the school program to facilitate learning. Such projects may occur in a single classroom group, in several class groups working together, in some extraclass student activity or organization, or on an all-school basis involving a number of classes and student-activity groups. Also, individual students or groups of students may contribute to community living through work-experience activities. Guidance services help students make individual choices of the kinds of activities and projects which will help them grow as individuals and also render maximum contribution to community welfare.

#### USE OF COMMUNITY RESOURCES

The community-school relationship is reciprocal. Community-centered schools imply school-centered communities. This relationship underlines the idea that the school is the "consciously used instrument of the community." All the resources of the community become available in the development of the school as this instrument. The program of the community school emphasizes the fullest possible use of such resources.

Community resources, first of all, include people who may contribute to all features of the school program. Incidental use of resource visitors in classroom studies constitutes a certain degree of application of this general principle. In a community-school program, however, a systematic and continuing canvass is undertaken and maintained by the school staff. Such systematic canvass, accompanied

by appraisal, serves to avoid waste and duplication of effort and promises most effective use of such instructional contributions. Community people may be used, furthermore, not only in classroom studies but also in extracurriculum activities. Student clubs and organizations with specialized interests, such as photography, may secure much in the way of competent adult help.

Techniques which involve adults of the community should emphasize life-like, natural situations. For example, a class visitor might sit with the group in an informal interview-discussion procedure rather than be asked to deliver a formal, prepared lecture. Community adults might work with students in the actual operations of carrying on community surveys and action projects. As they work side by side with students in co-operative projects they are likely to find maximum opportunities for developing an effective teacher-learning relationship.

All-school projects involve members of the community in a variety of services. The furnishing of the school in the newly organized, integrated district of Winneconne, Wisconsin, illustrates the manner in which citizens focus their energies in a school-community relationship. Various community groups made draperies for classrooms. The local American Legion furnished one room with desks and floor coverings. One group solicited paintings from Wisconsin artists for use throughout the school. A group of farmers from the surrounding rural area donated their labor and skill in the installation of frozen-food lockers.

In the work-experience feature of the community-school program, community employers make contributions to the learning of students on the job. This demands careful analysis on the part of school staff and community of the learning values which students may derive from work experience. General-education and guidance outcomes of such experience need emphasis as much as those which center on specific vocational training.

Community resources also include agencies and institutions. Local and regional field trips by large classroom groups serve as one means of using such resources. In some cases, a visit to an agency by a class committee which reports back to the total group may accomplish what is necessary. Information about community agencies and institutions may also be secured through their publications, which may include various kinds of audio-visual materials. Or the work of an agency may be presented in the classroom by a resource visitor from that agency.

The use of community resources may, in some cases, present difficulties of interpretation in relation to the unique characteristics of a community-school program. Undoubtedly many schools use community resources in some sense without necessarily being greatly concerned with improving community life. Casual observation of a field trip by an outsider may not indicate clearly the relative emphases the teacher or school staff may be giving to various purposes. When field trips are conducted and resource visitors used merely to motivate student interest or to provide variety in learning activities, they may be considered features of any good instructional program rather than as identifying characteristics of a community school. On the other hand, when they are directed to the growth of students in understandings, attitudes, and skills needed for the improvement of community living, they become a necessary feature of the community-school program. They contribute to the development of that two-way school-community relationship which is necessary to the conscious use of the school as an instrument for improving community living in a democratic society. Without such use of the community and its resources in its instructional program, a school may rapidly find itself isolated from the community and functioning, not as an integral aspect of community life, but as a detached observer of community processes and activities.

#### EDUCATIONAL SERVICES AND FACILITIES FOR ADULT CITIZENS

A community-school program attempts to meet the educational needs of all citizens, regardless of age level. In this way a community school can make one of its richest and most significant contributions to the improvement of community living. Furthermore, a community school serves the adult citizens through a variety of means in its program, including classroom studies, guidance services, and extraclass activities. Nor does this necessarily imply a rigid separation between adult education and childhood or youth education. In the learning activities of the community-school program, adults and children work together on co-operative projects to the mutual advantage of both groups.

Many communities have provided vocational-training classes for adults. Such classes are necessary and important aspects of a community-school program; they contribute to the improvement of community living through the fullest development of individual skills in useful work. But the classroom-studies program of the community-

school program must go beyond vocational training and include the meeting of general-education purposes and leisure-time interests. A community-school program of classroom studies will provide, as needed, classes in art, music, literature, handicrafts, social studies, family living, health, physical education, science, mathematics, and other general-education fields. It will provide these on a year-round basis rather than confining them to the nine months of the usual school year.

The opportunities of the community school to serve adult citizens through classroom studies need not, however, be restricted to classes for adults only. Adults may also participate in the classroom studies provided for children and youth. One means of providing for this is to use adults as teaching consultants and research visitors, as was mentioned in the preceding section on use of community resources. Teaching and learning go together. Adults who come to school to share their experiences and knowledge with children and youth gain something in the way of learning experience in return. Such experience should contribute to the development of learning-outcome number three stated in this chapter—awareness of the role which education can play in meeting community needs—and to other important learning outcomes of the community-school program.

As classroom groups of children and youth carry on surveys of community needs and attempt to develop action projects to meet these needs, further opportunities for common learning experiences with adults are made available. Children and youth, for example, will work effectively on surveys of traffic conditions, health facilities, housing, recreation, and the like, through securing competent adult guidance from persons interested in these same topics. The adults who work with children and youth on such projects, however, may also learn more about planning, discussion, and problem-solving techniques; about the role which education can play in community needs; and about the gathering, organizing, and interpreting of data on community needs. They may also grow in their own individual and personal concern and sense of responsibility for community welfare.

Extraclass activities provide further opportunities for adult learning. Adults may participate in the extraclass activities for children and youth by serving as resource people, co-workers, and consultants. Such participation offers the same possibilities for adult learning as does that of helping children and youth with classroom studies. The community-school program, however, should include some activities specifically designed for adult groups. These activities should include

opportunities for experience in drama, music, art, handicrafts, athletics, plus such hobbies as gardening, photography, and the like. Community forums, lectures, symposiums, and round tables add to the program for those who are interested in social problems but do not wish to enrol in formal classroom studies.

The community-school program of extraclass activities for adults raises the question of the role of city or county recreation departments. Some may wonder whether the school is not taking over functions belonging to another community agency. In actuality, the community-school program implies co-ordination between the school, as such, and other community resources. A community which has a well-developed recreation department might well use that department for many of its adult cultural services, with the school supplementing such services as needed. In any case, school buildings, equipment, and personnel may be used even though a recreation department has specific administrative responsibilities.

The need for using other community agencies is pointed up in the following quotation describing activities in Glencoe, Illinois:

The Parent-Teacher Association is but one of many agencies that must be involved if any vital program of community education is to be achieved. The civic and educational affairs of the community are administered by four elective boards: The Village Board, the Park Board, the Library Board, and the Board of Education. . . . An annual Town Hall meeting at which civic problems are discussed and the fitness of recommended candidates considered is highly reminiscent of our earliest democratic traditions. . . .

In addition to the agencies indicated above, the following must also be included in any plan of community organization: the six churches, the Woman's Library Club, the Chamber of Commerce, the Rotary Club, the Women's Garden Club, the D.A.R., the American Legion, representatives of labor, and also various other professional interest groups.<sup>4</sup>

Ideally, the concept of a community school calls for guidance or counseling services to individuals of all ages. This implies counseling help with important life decisions in such areas of living as occupations, family relationships, use of leisure time, personality development, and the like. Something has been done along this line in schools with regard to occupational counseling in the way of follow-up service for graduates and school-leavers. Although few schools are likely to take on direct family or personal counseling for adults, this is another area in which the school may supplement its program through co-ordination with and use of other community agencies and resources. However, the counseling services of a community-school program are not

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<sup>4</sup> *The Community School*, pp. 68-69. Edited by Samuel Everett. New York: D. Appleton-Century Co., 1938.

designed to make decisions for young people or adults, but rather to help people make such decisions for themselves and, in the process, learn to face, define, and resolve the issues involved in decision-making.

### COMMUNITY STUDY AND DIRECTION OF THE SCHOOL PROGRAM

The development of a community-school program is in itself a community-wide educational process. All citizens should have the opportunity of participating in defining the purposes, setting up the policies and practices, and evaluating growth in community-school programs. Such widespread participation more nearly promises the likelihood that the school will be the "consciously used instrument" of the people. Even more important, such participation promises growth of citizens in the important learning outcomes of the community-school program.

Public participation does not mean general decision-making in the formal sense. Formal decisions on school policies are usually made by school boards, with various expressions of advice coming from professional school personnel and lay people of the community. In the community-school program, while the board still has the responsibility for formal decision-making, there is definite provision for widespread public study of the important issues and needs. This public study need not take shape as a referendum or vote, but it should provide the board with the opportunity of becoming much better informed on all significant aspects of public opinion than is sometimes the case.

The great majority of school-program activities, however, are carried on within the broad framework of policy established by the school board and do not need to come for specific board review in detail. If a school board, for example, asserts itself in favor of a policy of community survey and action projects in classroom studies, there is no need for the administrator to request board permission for a specific housing survey, a specific recreation project, or other activities undertaken in classrooms.

When, then, does public participation come in? The greater the degree of general public sensitivity to community needs and the role of the school in meeting these needs, the more likelihood there is that the school will serve as the "consciously used instrument" of the people. Some community groups, for instance, may become aware of certain health needs or transportation needs and may call the attention of school staff and students to the desirability of surveys and projects in those areas. Public participation develops channels of informal communication and suggestion which should greatly broaden the scope of community service a school may render.

A process of public participation does not necessarily begin by itself. Some school and community leadership may be necessary. The school board and the professional school staff may wish to set up a joint steering committee to set up plans for such community study. In larger communities this steering committee might include representatives of various community agencies or interest groups. At any rate this leadership committee should provide study guides, resource materials, and resource people for groups of citizens who want to examine or discuss some community-wide issue or problem.

Such study and discussion processes take place in the existing community organizations as well as in general school or community meetings. This is especially true of larger communities. Among these organizations are labor unions; farm groups; church groups; fraternal, social, and service clubs. Many teachers belong to such community organizations and can help within them to organize and facilitate this study and discussion process.

In smaller communities, however, all interested citizens may come together in general community meetings to discuss their common needs. At Sand Hill in Carroll County, Georgia, for example, a community-school program began to grow out of such meetings.

It was three years ago that the community began to hold meetings regularly at the school. The meetings were occasions for sociability and for discussion of school and community problems. Some of the leaders kept asking, "Is there anything we can get for our community by working together?"

At first, discussion was slow in coming. Then a few began with such apologetic introductory remarks as "Speaking only for myself" and "Just my personal opinion," and usually ended with the suggestion, "Why don't *they* do so-and-so?" It was not until the suggestions began to take the form, "I think *we* might try to do . . ." that things really began to happen.<sup>5</sup>

Out of these meetings was formed a co-operative association, involving school and community groups, which built a community canteen that had been seriously needed.

Again, it should be stressed that the object of such discussion is not necessarily to lead to drafting formal resolutions but rather to promote wider interest in and appreciation of significant social and educational issues in the community. Public apathy is death to the community-school idea. Widespread public interest in social needs and the role of the school in meeting them provides the basic environment within which the community-school program can carry out its function of serving the entire community and of improving community living. From such widespread public discussion and study, the officially con-

<sup>5</sup> Ogden, *op. cit.*, p. 44.

stituted school board can more accurately interpret the community will and spirit in making its formal decisions and policies.

It is this fourth characteristic of the community-school program—continuous study and discussion by all citizens—which provides the basic framework for the development of the other three characteristics. Without it little can be done constructively with community survey and action projects, use of community resources, or provision of educational services for all citizens of all ages. From such community-wide study come the basic directions which point up what community needs should be surveyed and acted upon, what available community resources might be developed and used, how such community resources might be used, and what kinds of educational services might be provided. Yet, this does not imply that such widespread public interest must exist before a school staff can begin in co-operation with some lay people and other agencies to build a community-school program. A beginning must be made somewhere; initial steps must be taken. The school staff cannot sit back and wait for an articulate public demand for a community-school program; neither can the school staff impose a program on the public. But just as the skilled teacher uses a variety of motivational devices in the introductory stages of a comprehensive classroom unit and explores a variety of interests and possibilities, so does a leadership group in the community begin to highlight various issues. Out of this it is hoped that a positive and dynamic community spirit will develop and that the people of the community will regard their school as a “consciously used instrument” for advancing community welfare through the learning process. The concepts of a community-centered school and a school-centered community thereby become interrelated aspects of the same unified effort to effect progress and betterment in human living.

#### CURRICULUM ISSUES IN COMMUNITY-SCHOOL PROGRAMS

Certain curriculum issues of a general nature arise in connection with community-school programs. One of these issues involves the relationship of subject organization to other possible curriculum patterns. Another issue involves the desirability of using prepared courses of study.

*Curriculum Types.* The presentation of the various characteristics of community-school programs throughout this chapter states nothing in the way of commitment to any type of curriculum. This issue applies most directly to the classroom-studies feature of the school program. The point of view held in this chapter is that a community-school

program of classroom studies may be developed in a variety of curriculum patterns. Subject organization in the secondary school, for example, is not necessarily a barrier to the attainment of a community-school program. Community surveys may be carried on, community resources used, and community services rendered in classes labeled "English," "social studies," "mathematics," and the like.

In a core-type class or multiple-period class aimed at general education outcomes, however, there are some possible advantages for the community-school program. For one thing, such a class is committed to meeting the common needs and problems of youth. These areas of common needs and problems seem to correspond closely to the areas of common needs and problems in general community living. In the second place, the longer time block provides more flexibility for group planning, use of resource people, and community field-trips. Third, the multiple-period organization cuts down the teacher-student ratio in the secondary school, thereby making possible a greater knowledge on the part of the teacher of each student's interests and potentialities in community activities.

A core-class organization in a secondary school does not preclude having part of the students' programs in the subject pattern. Students may take a variety of elective subjects. In such an organization, community projects in the core class may suggest related activities in art, music, mathematics, industrial arts, and the like.

Scope-and-sequence patterns sometimes use lists of basic social functions for statements of the scope or extent of the curriculum. These statements of scope usually include such social functions as maintaining, using, and developing resources; organizing and governing; transporting; communicating; maintaining and developing health; producing and distributing goods and services; and the like. These are the continuing activities of human beings in local, regional, national, and international communities and, as such, provide excellent guidelines to the selection and development of projects in the classroom studies and other features of a program aimed at the improvement of community living.

*Courses of Study in the Community-School Program.* The question arises whether prepared courses of study are consistent with the characteristics of a community-school program. Some expressions have indicated that the use of such courses prevents the flexibility and local application needed. This depends entirely on the type of course of study and the way it is used. A course of study consisting of a rigid outline of content set out to be covered would be out of place. On the other hand, the modern-type curriculum guide which offers suggestions

in a broad framework should provide security and inspiration for teachers attempting to meet community needs. Such flexible guides may be prepared on a state-wide or region-wide basis provided that local initiative and diversity are recognized. Resource units in broad areas of human living such as health, use of leisure time, housing, conservation of natural resources, family relationships, vocational orientation, and the like, help teachers by providing many suggestions for materials and activities. The activities in such resource units may be pointed specifically at community surveys and action projects.

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## CHAPTER VII

### THE STAFF OF THE COMMUNITY SCHOOL

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In previous volumes concerning the community school, considerable space has been given to questions of how the program started and who furnished initial leadership. Perhaps because of the complexity of the program of the community school, few attempts have been made to direct attention to the contributions of all those who participate in the work. Yet, it is a familiar characteristic of community-school organization that patrons of the school as well as its teachers and students play an important part in the development and operation of the program. No two communities have identical problems and contain identical educational agencies and individuals with identical characteristics and competencies. As a result of such diversity, suggestions regarding the composition of the community-school staff and the qualities needed by community-school workers have necessarily been based upon subjective analysis rather than upon objective data. Furthermore, attempts which have been made to develop staff members with especially valuable competencies have been described infrequently.

Sweeping generalizations concerning the composition and the characteristics of community-school staffs cannot, therefore, be made. Most suggestions regarding "what ought to be" can be challenged by actual descriptions of "what is" in schools which measure up to the recognized criteria for community schools (see chap. iv). Nevertheless, it is possible to state with some definiteness that in community schools the professional staff (superintendent, supervisors, principals, teachers, and specialists, such as guidance counselors) and the service staff (bus drivers, custodians, cafeteria workers, and maintenance personnel) work effectively with other residents of the community

(who contribute both to the instructional and service functions of the school) in the common cause of community betterment.

### ILLUSTRATIONS OF COMMUNITY-SCHOOL STAFFS AT WORK

To provide a setting for further analysis of the composition, duties, and competencies of community-school staffs, several illustrations of community schools at work are given in the pages which follow. An attempt has been made to present actual situations which are not described elsewhere.<sup>1</sup> The illustrations selected include reports on the composition of the staff, their duties, ways of obtaining staff members, and techniques for achieving community participation. Program description has been omitted except where necessary for clarity.

#### Rancho Santa Fe, California <sup>2</sup>

The Rancho Santa Fe elementary school in southern California illustrates how professional staff members work to provide good schools in a community which has few, if any, economic problems. The school has an enrolment of about forty pupils and two teachers. The community is located forty miles from the city of San Diego and has about five hundred people who are scattered over a wide area of beautiful rolling hills. The homes reflect to a considerable degree the high economic status of the community. People are very proud of the one school, which is well-kept and is situated in the center of about five acres of ground. The community has two women's clubs, a book club, a board of school directors, and an art committee but does not have a library, radio station, or a theater. The Parent-Teachers Association sponsors the Girl Scouts and the Safety Patrol for the school. Since the school is the only public building in the community, it is used for many activities.

The school assumes responsibility for bringing the scattered families together. All community members show an interest in the activities of the school and do their share by participating in school-community events. Since no bus service is provided, parents come for their children and often come into the school to chat with the teachers. The teachers are frequently invited into the homes. A feeling of "working together" for the good of the child has developed.

The two teachers participate in community life and are interested in self-improvement. They are active in the professional organizations

<sup>1</sup> Other descriptions will be found in some of the references listed at the end of this chapter.

<sup>2</sup> Report contributed by Irene Tretheway, Principal, Rancho Santa Fe Elementary School.

of San Diego County. Community members frequently serve as special teachers. The dancing teacher in the community helps with primary games, dances, and posture exercises at school. The postmaster takes the children through the local post office and explains in simple language how post office people work, a great deal about stamps, transportation of mail, postal bonds, and money orders. The doctor comes to the school to discuss health with the children. Parents give talks on the history of Rancho Santa Fe, on Indian culture, and on industrial plants with which they are connected. Other parents bring slides and films which depict various trips which they have taken. Ministers, too, contribute in various ways.

In the locality there are four small schools that feed into a union high school. Principals and trustees of the small schools meet with the high-school group to discuss problems of common concern. The elementary-school principals also meet together to study current trends so that some uniformity exists throughout the high-school district.

#### Ferndale, Michigan <sup>a</sup>

The story of the Andrew Jackson Elementary School in Ferndale, Michigan, illustrates how parents may take an active part in planning a building and a school program. In December, 1948, when the Board of Education in Ferndale tentatively decided to construct a lower-grade "feeder" school in the northwest section of the school district, parents in the area felt that a larger, multipurpose elementary school was needed. They began to hold informal meetings.

At first only a few parents were active in the community movement, but, in January, 1949, a group of citizens from the area met with the school board and presented their case for a larger school. A building committee of citizens was subsequently formed to work with the board, the assistant superintendent, and the architects on preliminary plans for the building. By September, 1949, bids for the proposed building were received. Adjustments in plans were required because of costs, and it was not until December that a contract for the new building was let. The board invited the citizens' committee to suggest a name for the new school and, later, informally authorized the superintendent to ask the committee if they would like to set up a program for involving the citizens of the area in a discussion of the characteristics they hoped their new school would have.

Several meetings of parents followed, with participation gradually increasing. Parents saw films, listened to recordings, consulted with

<sup>a</sup> Report contributed by Roy E. Robinson, Superintendent of Schools.

educational leaders, and discussed the characteristics of the school they would like to have. As interest quickened, the meetings of parents were scheduled in the closest available elementary school. After several months of effort, the parents unanimously adopted fifteen statements which described in some detail the characteristics of the elementary school they wanted their children to attend.

Out of the co-operative effort has grown an active parent-teacher association which has helped the professional staff improve the "Teacher's Observation Guide" and "Growth Characteristics Charts" which were worked out by the staff to assist in teacher-parent communication about the growth of children. The Parent-Teacher Association has also elected one parent from each room to serve on a curriculum-planning committee which is continuing to work with the professional staff of the school in making policy decisions.

#### Shorewood, Wisconsin <sup>4</sup>

The school health program in Shorewood, Wisconsin, illustrates another way that parents may participate actively in developing an effective school program. In addition, the program shows how other community agencies may co-ordinate their work with that of the school. The program is directed by the Shorewood Health Department and is sponsored by the parent-teacher organizations of the local schools. Parents who have children in school, working as volunteers, contributed six thousand hours of service in 1949 in the interests of home and school health. A training program, consisting of sixteen hours of formal instruction, is provided, and the parent-volunteer must attend regularly. During the instruction periods, demonstrations are given and discussions are held concerning the community, the health department and its services, the school health program, the special testing and education programs, the ways to work with children individually and in groups, medical and school ethics, public relationships, and preventable diseases.

The volunteer health workers in Shorewood participate in many activities. They make out individual weight cards, weigh and measure children three times each year, and record average weights once a year. They make out a hearing card for each child annually and give screening tests. (The public health nurse evaluates the cards and indicates those children needing a professional retest.) The volunteers assist in the annual tuberculosis-testing program by preparing cards, checking previous records, and obtaining signatures of parents of

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<sup>4</sup>Report contributed by Fred R. Nelson, Principal, Lake Bluff School.

new students in the school. They compile statistics, arrange posters and other exhibits, entertain waiting children, care for ill children at school until transportation is secured, and act as hostesses for visitors. They also take part in the summer roundup of four-year-olds who will enter kindergarten, and they work in the community March of Dimes campaign.

### Silver Spring, Maryland <sup>5</sup>

An organizational structure may be established within a school to provide opportunities for pupils to work in groups and to co-ordinate their work with community agencies and organizations. The elementary school of Silver Spring, Maryland, is an example. The staff is not especially selected, and the turnover is great. Nevertheless, the staff believes that the school is a community in itself and tries to operate it as such with an administrative staff of students. The officers and chairmen of the various departments of the student body are elected by the entire school of five hundred pupils. Members of committees select the service they wish to help with—safety, health, communication, housekeeping, grounds, library, finance, tools, art supplies, paper, visual aids, fire drills, recreation, entertainment, attendance, and transportation. Each room has a representative on each committee. The school officers, committee chairmen, and room representatives make up an executive committee which operates most of the school services. The executive committee meets with the principal to set up assemblies, to report the work of their committees, and to plan school projects.

Operating the services takes the child and the sponsoring teacher out into the community. The transportation and safety groups often work with the Montgomery County Council, the Maryland-National Capital Park and Planning Commission. The police-fire protection groups work with the county fire marshall. The health group calls in the school nurse or school doctor to talk with them. The grounds committee works with the sanitary committee, with nursery men, and seeks advice from engineers. The library committee works with the county library supervisor. All committees work with corresponding committees of the parent-teacher group. Many trips are taken, speakers bring information, and movies are shown to enrich the work of the school.

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<sup>5</sup> Report contributed by Grace A. Zeller, Principal, Parkside Elementary School.

## Bloomington, Wisconsin \*

In the small rural community of Bloomington, Wisconsin, the high-school program is geared to the needs of youth. While opportunities are provided for youth who may attend college, main emphasis in the program is on agriculture, homemaking, and business courses. The professional staff in the school consists of six men and five women. Teachers who have proved to be most successful are those with backgrounds of experience similar to those of the adults in the community. Teachers who have been reared in the "big city" are seldom selected; the few who are selected usually remain on the staff for only short periods of time.

One teacher accepts responsibility for the formal guidance program. Another develops good working relations between farm and school as he teaches agriculture and works with the supervision of farm projects during the summer months. A music teacher works with school groups and supplies talent for local programs. The home-economics teacher provides community leadership for girls similar to that provided by the agriculture teacher for boys. A commercial teacher develops skills needed in the offices and stores of the community. Teachers of English, social science, and science-physical education complete the professional staff. All teachers are college graduates, and most of them have the Master's degree. The school, in its program, draws freely upon community personnel. Field trips to educational institutions, factories, and local business concerns are taken frequently. High-school students are encouraged to take on-the-job training and to secure summer employment.

## CHARACTERISTICS OF THE COMMUNITY-SCHOOL STAFF

As defined in chapter iv (p. 52), and as illustrated in the preceding descriptions of schools at work, "the community school uses the unique expertness of all community members and agencies as each is able to contribute to the program of the school and, in turn, is utilized by them as it can contribute to their efforts, all in the common cause of community betterment" (p. 60).

Thus, in community schools, citizens contribute to the conscious use of the school for community betterment according to their interests, their abilities, and their resources. Some participate in providing good recreational outlets for youth and adults. Others accept instructional roles in classrooms for short periods of time to relieve teachers for committee work, for home visits, or for parent conferences. Still others

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\* Report contributed by Charles J. Lacke, High-School Principal.

plan opportunities for teachers to learn firsthand about community industries and occupations and accept teaching roles as children make excursions. Laymen participate in defining the kind of school and community they would like to have, in evaluating the extent to which the school and community actually develop the desired characteristics, and in planning steps which need to be taken. As explained in chapter iv and in the descriptions presented earlier in this chapter, laymen accept many different roles and contribute in various ways to the services performed by the community school. In a real sense they are staff members—sharing their talents, their time, and their know-how with the regularly employed members of the professional and school-service staffs, all working together for the benefit of the total community.

### The Professional Staff

The professional staff of the community school includes all certificated personnel who are employed by the school district for the express purpose of providing desirable learning experiences for community members, both young people and adults. The staff may include a superintendent, supervisor, principal, regular classroom teachers, teachers of special subjects, and specialists, such as guidance counselors.

In order to achieve the desired interaction between the school program and community life, the professional staff needs to have the qualities of mind and spirit which are possessed by good teachers everywhere. Supermen are not required. No single individual, furthermore, is expected to possess all the competencies which may be deemed essential to acceptable service in a community-school program. Through co-operative pooling of abilities, the professional staff of the community school makes the best possible use of each individual's capacities.

In order that the school may become "a center where youth and adults working together discover, analyze, and suggest solutions to community problems" (p. 52), the professional staff of the community school needs to possess, as a group, the following competencies:

a) *A point of view which merges living and learning.* The professional staff of the community school should be prepared to support concepts which recognize in-school and out-of-school living experiences as a continuum which is educative to the extent that desired values are supported. The staff should regard the school as one of the community agencies which is established for improving the quality of

living. It should assume that the program of the school is useful and desirable in direct proportion to the extent to which it meets the needs of all members of the local community, recognizing the relation of these members to the larger communities within which the local community operates. The professional staff also needs to recognize the importance in the educative process of community personnel who are not professional educators.

*b) Sensitivity to social problems and trends.* In schools which subscribe to the definition of community schools presented in chapter iv, the staff evidences sensitivity to social problems and trends. Members of the staff are eager to learn more about the national and international scene. They read widely concerning economic and social trends, participate in forum and discussion groups which identify and consider social needs, contribute to a clearer understanding of issues and concerns among the members of the community, and keep abreast of current happenings through reading newspapers and magazines and listening to selected radio and television programs.

*c) Ability to live and work with others.* Because of the greater number of contacts with adults made by the staff of the community school, and because the community school frequently serves as the clearinghouse for co-ordinated community effort, staff members in community schools need to have unusual competence in working with people. The professional staff needs to demonstrate respect for human personality and willingness to consider the ideas of all community members. The staff needs to know and practice sound techniques for achieving individual participation in group endeavors and should be able to help groups move from identification of problems to action programs. The staff needs, especially, to have those qualities of personality which make the establishment of good human relationships comparatively simple—a good sense of humor, tact, patience, and a spirit of tolerance.

*d) Knowledge of the community and of techniques for studying the community.* The professional staff of the community school needs to know a great deal about the community in which the school is located. Not only should the staff understand the historical background of the community and its traditions, but it also needs to know the resources which are available, both human and natural. The staff needs to perfect many ways of learning more about community life, such as making or sponsoring surveys, conducting opinion polls, and developing questionnaires. Systematic and continuous effort needs to be made to keep the staff aware of community needs, interests, and aspirations. The staff of the community school needs to live in the community

served by the school. Members should participate in community activities and organizations.

e) *Breadth of interest and educational preparation.* Although some specialists are usually found on community-school staffs and are needed for an enriched instructional program growing out of community needs, the specialists on the staffs of community schools must also have interests in broad social problems. Staff members who make the greatest contributions to community-school programs frequently are those with many interests and with broad educational preparation. Such individuals usually seem more willing to accept educational challenges outside a chosen area of competence, more able to recognize the educational significance of community problems, and more eager to learn what is needed in order to provide effective leadership in school-community improvement. This is not intended to mean that teachers in community schools should be "all breadth and no depth." Competence in teaching—whether it be in "the fundamentals" or in chemistry—is basic.

f) *Physical health and emotional stability.* Since community-school activities frequently require a greater-than-average expenditure of effort on the part of the professional staff, effective staff members serving community schools usually have a great deal of energy, drive, and stamina. Indeed, many good community-school programs have ceased to exist, largely because the staff was unable or unwilling to continue work at a pace which often is described as killing. Although community-school staffs need not be muscle-men or supermen, they do need sound physical health and the emotional stability which permits long hours of work, participation in many meetings with adults and children without undue strain, and ability to release pressures through complete relaxation. For the extension of the community-school movement, administrative officials need to develop ways of relieving the staff from unusual demands on time and energy so that the mental and physical health of the staff may be maintained.

g) *Ability to apply what is known.* Usually more is known about how to solve community problems than is applied in solving them. New knowledge is rarely required, once a problem has been identified. But bringing what is known about the solution of problems to bear upon a given problem is not a simple task. Well-ordered and accurate facts may be discounted because of community traditions or fears. Known ways of solving problems may not be acceptable to certain influential community members or groups. The members of the staff of the community school need to be competent in applying that which is already known about teaching and about group behavior. Knowl-

edge of how to marshal forces of communication in a community-improvement program is required.

*h) Knowledge of children and youth.* Community schools build better communities by improving the individual citizens of the community as well as by co-ordinating and stimulating group efforts. In order to develop in children the competencies and characteristics needed by effective citizens, the school staff needs to know a great deal about the characteristics of children and youth, the developmental tasks which are faced by children growing up in the community, and the physical, social, mental, and emotional needs of the learners. The staff of the community school, therefore, should understand accepted techniques for gaining knowledge about children; ways of improving judgments which are made concerning children; ways of improving the records which are kept to indicate the interests and problems of children; and ways of modifying experiences in school and community to bring about desired behavior.

*i) Flexibility.* Traditional schools tend to develop an instructional program which varies only slightly from year to year. Activities and content which the staff agrees should be taught are planned in advance and rather quickly become routinized. The staff of a school which bases its program on community problems, however, will be eager to shift learning experiences in school when conditions out of school are changed. A great measure of flexibility is a necessary attribute of staff members of community schools. Willingness to depart from traditional content, from traditional teaching procedures, and from traditional means of evaluating progress is required.

*j) Faith in people.* Finally, staff members in community schools should have faith in people and faith in the improvability of the total culture through co-operative effort. The staff needs to realize that cultural change usually comes about slowly, and that a great deal of effort frequently is required before much change is visible. Nevertheless, the staff should have a firm conviction that men of goodwill become eager to improve their living conditions when leadership in that direction is provided. Such faith renews worn spirits and stimulates individuals to redouble efforts even in the face of stubborn difficulties and seeming failure. Staff members of community schools need to be imbued with unquenchable fires of the spirit which light the way toward a better world for all men everywhere. A vision of what may be and a faith in man's ability to achieve what is desired through application of reason and use of co-operative means provide the driving force for action.

### The Service Staff

Important contributions to the total program of the community school are made by nurses, doctors and dentists, bus drivers, cafeteria workers, custodians, and maintenance workers. These persons, who are not certified as members of the teaching profession, nevertheless carry out roles which frequently are as essential as those of regular teachers.

The school nurse, for instance, not only treats simple cuts and bruises resulting from playground and classroom accidents but also helps children develop healthful attitudes regarding inoculations and vaccinations, the need for balanced diets, the necessity for frequent physical examinations, and the value of outdoor play. She works with members of the professional staff, helping them become sensitive to unwholesome emotional pressures, to poor lighting and ventilation, and to the necessity of rhythm between quiet and boisterous activities. She works with parents as they develop plans for eradicating flies, mosquitoes, malnutrition, and communicable diseases.

Other members of the service staff bring to the program their special talents and concerns. All contribute as equal partners in community improvement. The custodian, as another example, provides a clean, healthful, attractive environment at school for the community. He is consulted by children who are having construction, repair, and cleaning problems. He brings to classrooms and to the community a great deal of knowledge, acquired on the job and in special workshops provided by colleges and universities, concerning how to finish and maintain floors, how to prevent erosion and to beautify the grounds surrounding school and homes, how to utilize discarded or inexpensive materials, how to refinish furniture and to paint walls. He is encouraged to accept a leadership role in community improvement as his skills are needed.

### COLLEGE-SPONSORED EFFORTS TO DEVELOP TEACHERS FOR THE COMMUNITY SCHOOL

Many colleges and universities are providing learning experiences designed to produce more effective staff members for community schools. For instance, in a national survey of the emphasis given to community-centered education by fully accredited teacher-education institutions, Olsen <sup>1</sup> found that "approximately one-third of America's fully accredited institutions now educating teachers make available to them some type of experience with the philosophy, procedures, and problems of community-centered education."

<sup>1</sup> Edward G. Olsen, *School and Community*, p. 390. New York: Prentice-Hall, Inc., 1946.

Blackwell<sup>\*</sup> made a qualitative analysis of the programs provided by sixteen colleges to develop an understanding of community life on the part of prospective teachers. The programs described vary a great deal because the service areas of the institutions which were selected differ widely. The results of Blackwell's study indicated that many colleges were attempting to provide students with a body of facts about local communities, to teach group techniques and methods essential for democratic living, and to develop a sense of responsibility for sharing in community life and for working on local problems.

The author's recent inquiry regarding current practices in teacher education disclosed a variety of adaptations of general programs in recognition of the peculiar aims of community schools. The efforts being made in some institutions represent changes in course requirements and course content. Other institutions have begun to provide field experiences for students in the teacher-education program. Still others have taken the campus to the field, and, through extension classes, workshops, consultant services, and surveys are providing educational experiences designed to improve professional and lay leadership for community improvement. Among the distinctive programs which are now provided are the following:

State Teachers College, Florence, Alabama<sup>\*</sup>

During the school year of 1949-50 the faculty of the State Teachers College, Florence, Alabama, undertook a co-operative study of the entire professional program of the college. The first year of the study was given to an analysis of what was needed in order to make the twelve-grade school in Alabama a good school. During the year, principals, teachers, and superintendents participated in conferences on and off the campus. Much help in understanding the requirements to be met by teachers on the job was given by these leaders.

At the beginning of the following school year, the staff met in a three-day conference for the purpose of formulating plans for action. As a result of the two-year program of study, the staff has developed a set of criteria for evaluating professional programs which emphasize the following objectives:

- a) Understandings which need to be developed to a relatively high degree during the junior-college years as foundations upon which the program for the development of professional competencies may be built

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<sup>\*</sup> Gordon W. Blackwell, *Toward Community Understanding*. Washington: American Council on Education, 1943.

<sup>\*</sup> Report contributed by R. E. Jagers, Head, Department of Education and Psychology.

- b) Understandings which need to be developed about how children grow, develop, live, and learn
- c) Understandings and competencies which need to be developed about learning materials and how to adapt them to the needs of children at different learning levels in the elementary grades and in the secondary grades
- d) Understandings needed to develop a philosophy of education and to implement that philosophy through community-school programs<sup>10</sup>

Understandings which are basic for teachers in community schools are provided under each of these broad headings. Two courses, which are outlined in some detail, are particularly related to the development of the community-school concept. The course in the introduction to education offered in the first year seeks to develop the following understandings about schools and the teacher's obligations:

- a) The nature of the teacher's work in the school and community
- b) The teacher's relationship to learners, parents, and other teachers in the school; to the principal, the superintendent, and the supervisor; and to other agencies and institutions in the community
- c) The personal interests, abilities, character, and personality of the teacher; and the state of health necessary for effective teaching
- d) The kind and quality of preparation necessary, including broad general education, special preparation, professional experiences, and in-service education<sup>11</sup>

The course in community-school relationships undertakes to develop those understandings needed by a student in formulating a philosophy of education and in implementing that philosophy. Among the topics considered are:

- a) The functions of education in a democratic society
- b) The formulation of a democratic philosophy of education for society in general and for the individual in the community
- c) The implications of a democratic philosophy of education for economic, social, and religious forces in our society
- d) The philosophical and social foundations of education in Alabama
- e) The problems of living in the community
- f) Identifying community needs
- g) Techniques of community-school planning
- h) Identifying community resources—human, natural, and institutional
- i) Relations of school to community and community to school
- j) Making community surveys<sup>12</sup>

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<sup>10</sup> "Criteria for Evaluating Professional Programs," pp. 1-5 State Teachers College, Florence, Alabama, Department of Education and Psychology (mimeographed).

<sup>11</sup> *Ibid.*, p. 1.

<sup>12</sup> *Ibid.*, p. 5.

# State College of Washington <sup>18</sup>

The program at the State College of Washington attempts to develop teachers who know how to relate formal instruction and activities to the opportunities which children and adults need in order to live well. Emphasis is placed on the functional-school idea, and attempts are made to develop such concepts primarily through a curriculum and methods course which requires an eight-semester-hour block of time for an entire year. The course is operated in close correlation with a great deal of observation, limited participation in the activities of the public schools, and nine weeks of full-time practice teaching.

The formal course is operated according to reasonably good community-school procedures. The students plan the course. They usually select units of work dealing with practical school problems. They define their own goals, plan their own work procedures, and operate their own work groups. Basically, the course attempts to provide experiences which make students familiar with the method, the problems, and the skills involved in co-operative work. Some of the units which have been selected by student groups include:

Resource development in the Northwest

Soil conservation

Recreational problems in our home towns

How teachers can get acquainted in communities

How citizens can help with classroom work

How more group work can be developed in schools and communities

A constant effort is made to foster the idea that schools and teachers are supposed to help people improve their own abilities to live well. The activities participated in by members of the groups differ from semester to semester because students plan the experiences they feel they need. Groups have taken field trips to power dams, reclamation projects, recreation centers, houses being built by students themselves, the state office of the Agricultural Extension Service, and to offices of county agents. They have provided programs and movies for district conservation meetings. They have enlisted the aid of county agents, county nurses, county health officers, doctors, guidance directors, and recreation leaders in class presentations. Gradually, students are beginning to participate directly in community projects such as playgrounds, Scout programs, the youth center, and surveys of community needs.

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<sup>18</sup> Report contributed by Gordon McCloskey, Associate Professor of Education.

**Berea College, Berea, Kentucky <sup>14</sup>**

In April, 1949, following the recommendations of a professional survey, the Pine Mountain Settlement School in Harlan County, Kentucky, came under the over-all administration of Berea College. The Pine Mountain School Board consists of nine members of the Berea College board, although the College does not assume any of the financial responsibility for the school. As an adjunct of Berea College, the Pine Mountain School ceased being a boarding school and became a consolidated elementary school partially supported by the county board of education. The school maintains its community services which include a hospital and an experimental-farm program.

The staff of Pine Mountain Settlement School includes the principal, a teacher of first and second grades, a teacher of second and third grades, one who teaches third and fourth grades, a teacher of fifth and sixth grades, and one who teaches seventh, eighth, and ninth grades. The hospital staff consists of the resident physician, three registered nurses, and one nurse's aide. The school program has been developed to train the hand as well as the mind. Under the supervision of the county agent, older students who are in the 4-H Club have opportunities to learn sewing, canning, agriculture, forestry, and woodwork. Volunteer leaders from the community are responsible for much of the instruction in these areas.

Senior students from Berea College who are majoring in education, and who have participated in the college work program, have the opportunity of doing their off-campus student-teaching in the Pine Mountain Settlement School. Thus, many students are experiencing direct participation in community activities as part of their collegiate education.

**The University of Texas <sup>15</sup>**

A program of in-service education devoted to community study and the community school was conducted during the spring of 1951 for the teachers, principals, and supervisors in Lufkin, Texas. The program developed out of needs recognized by the professional staff of the community.

Staff meetings were held Monday and Tuesday afternoons of alternate weeks. Mondays were usually used for presentation and discussion of significant major aspects of the community-school move-

<sup>14</sup> Report contributed by Dorothy Nace, Secretary, Pine Mountain Settlement School, and Charles C. Graham, Professor of Education, Berea College.

<sup>15</sup> Report contributed by Edward G. Olsen, Associate Professor of Education.

ment; Tuesdays were used to plan and carry out a systematic and comprehensive survey of the local community's educational resources. Fifteen working committees, of which twelve had Negro members and two chose Negroes as chairmen, were used in making a survey of the educational resources of the community. A few examples will indicate the type of work which they undertook.

The physical-resources committee prepared a block map of Lufkin showing through stylized symbols the exact street locations of factories, fire stations, and churches; and also, through keyed colors, the map indicated the various land uses.

The recreation committee also did more than survey resources; it held a meeting with the mayor, the city manager, the chairman of the Angeline Recreation Association, and the consultant in recreation for the State Youth Development Council. This group then requested the city council to request the State Youth Council to conduct a survey of recreational opportunities in the community and to prepare a plan for the extensive development of public recreational services in Lufkin. This survey was made and was reported in a forty-page public document which outlines the essentials of a year-round, diversified, and co-operative recreational program for people of all ages, the program to be tax-supported, with a full-time paid director. This proposal was then presented to the city council and the county commissioners for further action.

During the last month of the program of in-service education at Lufkin, the steering council decided that a series of trips to local industries should be conducted for the teachers. The committee on industries and occupations took responsibility for planning and conducting these trips. After polling all the teachers for their preferences, trips were made to a paper mill, a bakery, a foundry, a dairy, a pump station, and a forestry station.

### Analysis of Present Procedures

The reports which have been presented are believed to be representative of the efforts being made to adapt teacher-education programs to the needs of prospective staff members of community schools. From a study of the described procedures and of others which were submitted but not included in this chapter, the following generalizations seem to be warranted:

1. Comparatively few students now in teacher-education programs will have student-teaching experiences in schools which are approaching the type of program representative of community schools such as are described in this yearbook.

2. Even though the services which colleges and universities provide for teachers in service are not as comprehensive as those provided for prospective teachers, many of the activities involving in-service education sponsored by colleges seem to be more closely tied to community-school concepts than are the preteaching experiences provided by the same institutions.
3. Some colleges have made considerable progress in identifying the competencies needed by effective community-school workers and in beginning to provide more direct experiences in community life to develop the desired characteristics of behavior.
4. Efforts are being made to schedule larger blocks of time for the program of preservice teacher-education so that more functional learning experiences may be provided.
5. Students, and teachers already in service, are having more opportunity than formerly to learn co-operative methods of work in solving problems as they participate in the activities which colleges and universities sponsor.
6. Many programs of professional education now include courses concerning the relationship of the school and the social order. Most of these courses are still academic in nature, however, and the student rarely assumes an active role in the community as a distinct part of his preparation program.
7. Colleges and universities are sponsoring activities through extension departments and field-service agencies which are broader in scope than the usual academic program of the institutions. Usually these activities are geared to improvement of the quality of living in a particular community.
8. Contributions of lay members of communities are being utilized effectively in college-sponsored procedures to develop teachers for community schools. Nonschool people are being used both in preservice and in-service activities.
9. Universities and state departments of education are co-operatively developing procedures which are designed to improve the understandings, attitudes, and aspirations of community members. Particular concern is given in such instances to the competencies of the professional school staff.

#### LOCALLY INITIATED IN-SERVICE EDUCATION FOR THE COMMUNITY-SCHOOL STAFF

Most public school systems sponsor activities for in-service education which are designed to improve the effectiveness of the professional staff. Not all of these efforts involve the participation of lay personnel, but many do include activities which provide contacts with community members. Many types of learning experiences are being provided. Co-operative planning is frequently undertaken. Workshops and conferences are scheduled. Various types of communications are used in educating parents and teachers, such as annual reports, curriculum guides, radio broadcasts, and newspaper stories. "Business-

industry-education days" are popular in many localities.

The locally sponsored procedures to develop the competencies and characteristics needed by the community-school staff usually focus the attention of the participants on a specific problem rather than on abilities needed. As they work co-operatively in solving the selected problem, the participants develop the desired qualities of mind and spirit. Simultaneously, group members are able to see the value of co-operative effort in improving the quality of living.

From the many reports received from local schools and school systems, the following procedures have been selected as reasonably representative of practices in general.

### Lexington, Alabama <sup>16</sup>

For a number of years the schools of Lauderdale County, Alabama, have participated in a county-wide program of in-service education. Preschool conferences are held for one week each fall, and five teaching days are set aside at intervals throughout the year for study sessions. The Lexington School participates in this county-wide movement and, in addition, carries on each year a local program to promote professional growth among members of the faculty.

Last year a committee of the teachers recommended that the year be spent in working on the selection, organization, and distribution of learning materials. This recommendation was accepted by the staff. The planning committee was asked by the staff to serve as a co-ordinating committee.

During the week of the preschool conference in September, the staff considered these problems: (a) determining the purposes of the various phases of the day's work and the types of materials needed to realize these purposes, (b) evaluating types of materials now in use in light of these purposes, (c) setting up principles whereby co-operative planning, selecting, purchasing, and organizing would function, (d) re-evaluating the use of the materials' fee, including the plan of allocation, the amount spent for expendable materials, and the amount spent for classroom magazines, (e) determining the relationship of the classroom libraries to the central library, (f) considering a plan for centralized purchasing of materials.

Many activities were carried on during the school year. The librarian, working with student assistants, made a detailed analysis of the material in the library. Large numbers of books were found to be too old to be of much value. A chart was prepared showing the

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<sup>16</sup> Report contributed by Russell S. Clark, Principal of the Lexington School.

increase of inactive books over a ten-year period and the use of non-fictional books over a ten-year period. These facts were used as the basis for discussion in a meeting with representatives from the Parent-Teacher Association, the school trustees, the faculty, student librarians, the superintendent of schools, the supervisor of instruction, and the school-library consultant from the state department of education. Plans were made to weed out the library materials which were not useful. The group developed some standards for evaluating books, and more than 450 books that were considered worthless were removed from the library.

Running concurrently with these activities, the staff engaged in various co-operative efforts in the selection of new books and materials. Experiments involving student-selection of books and magazines were carefully planned and carried out. Displays were secured, and members of the materials committee visited stores to make personal selection of books. Many teachers came to know how to use good source materials during this selection process. The art-materials committee developed a plan for the bulk buying and distribution of art materials and conducted an art workshop in the use of various art materials. The music committee made a study of record players, weeded out of the library collections of records that were of little value, and developed a process for the co-operative selection and purchasing of new records.

#### Dowagiac, Michigan <sup>17</sup>

Some school systems have undertaken to improve the school instructional program by providing teachers with data concerning the community. Usually such information is compiled by the staff from extensive surveys. The schools in Dowagiac, Michigan, are among those which furnish teachers a simple guide of community educational resources. The guide suggests that the teacher, in planning to make trips with the pupils into the community, should:

1. Make arrangements with the administration of the school.
2. Secure permission to use school bus, if it is to be used.
3. Secure other means of transportation if bus is not to be used.
4. Know what data can be secured from each place or person.
5. Send such notices as are required to parents and get signature if necessary.
6. Visit the place or person in advance of the trip in order to prepare the class for the visit.
7. Be sure to contact the guide or person who will explain the situation.

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<sup>17</sup> Report contributed by Charles R. Canfield, Superintendent of Schools.

8. Make arrangements to take care of those pupils who cannot take the excursion.
9. Know the length of time required.

Suggestions are also made concerning the value of excursions as well as steps which should be taken by the teacher and the group in preparing for the excursion and in applying the experiences to class-work subsequent to the trip. The listing includes public utilities, stores, industries, people who have particular contributions to make, communication and transportation agencies, near-by farms, and places of particular interest and value outside the community. Phone numbers and names of persons to contact are included, as are the time when trips may be taken and a brief statement of what can be seen if explanation seems necessary.

### San Diego County Schools, California <sup>18</sup>

Many services are provided teachers in San Diego County Schools in order to make them more effective community workers. Audio-visual aids, for instance, are centralized for the county. A continuous program of education in the use of audio-visual materials is carried on through building representatives. Visual presentations of community resources, such as the harbor and the fishing industry, have been developed.

Curriculum consultants help teachers with their problems and work with community members in developing school programs geared to needs. A professional library and a curriculum library containing books for school use are also provided. Four mobile shops, which are fully equipped with power tools and materials, make it possible to provide an enriched program for children in small rural schools. A special-services division of the county school system co-ordinates research on educational programs and edits, proofreads, and distributes numerous reports.

Consultants from outside the system are frequently utilized in the teacher-education program, especially in the workshops which are held throughout the school year and during the summer months.

### Analysis of Present Efforts

The activities of in-service education which have been described indicate that efforts are being made by city and county school systems to improve the effectiveness of the professional staff and to use lay personnel in the instructional program. Other examples could be

<sup>18</sup> Report contributed by Burton C. Tiffany, Curriculum Co-ordinator.

cited.<sup>19</sup> From an analysis of the described procedures the following generalizations seem to be warranted:<sup>20</sup>

1. There are many examples of activities concerned with in-service education which include lay members of the community and which are designed to relate the work of the school to the problems of the community.
2. Before a co-ordinated attempt for the improvement of the staff can be successfully initiated, the administration of the school must wholeheartedly support it.
3. Consultants, both continuous and special, are needed in most locally initiated programs of staff improvement. They should be selected on the basis of the job to be done.
4. Curriculum revision, supervision, instruction, and in-service education are inseparably interwoven functions of the total educational program. Changes in any aspect of the program affect the total community; therefore, organizational structures need to be established to provide for a free flow of information and discussion and to facilitate orderly change.
5. Most of the effective, locally initiated efforts which are designed for staff improvement provide for central co-ordination or planning. In school systems where the community-school concept has been more nearly achieved, the central planning group has about equal representation from the professional staff and lay personnel. Usually the latter are chosen from or by parent-teacher groups.
6. Opportunities are provided for staff members and lay representatives to meet in small groups. The interest of the individual participant is the basis which is used to form groups.
7. Time is set aside by many school systems for conferences and workshops which are designed to acquaint the teaching staff with the community and to develop an educational program which will bring about improvement in the quality of community life.

#### SPECIAL PROBLEMS PERTAINING TO THE COMMUNITY-SCHOOL STAFF

Numerous special problems exist in attempting to maintain a qualified staff in community schools. Four of the most crucial problems are: (a) finding professional staff members with needed competencies, (b) preventing overloading of the staff, (c) using lay personnel successfully in the instructional program, and (d) providing continuity in leadership.

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<sup>19</sup> See appropriate titles in references at end of chapter.

<sup>20</sup> In developing this analysis the author has drawn freely upon the suggestions contained in Frank N. Philpot's *Using Resources of the Community To Build a School Program*. Montgomery, Alabama: State Department of Education, Bulletin 1950, Number 12.

### **Finding Qualified Staff Members**

Perhaps the most difficult problem is finding professional staff members who have the needed competencies and characteristics. Reports are legion of staff members who have asked to be transferred or who resign from community schools after one year's experience because the strain of the program is too great. There is little doubt that professional staff members of the community school must like people. An eagerness to have a part in community betterment is also vital. The service staff must have similar attributes.

As preservice teacher-education programs are improved, more qualified professional staff members will be developed. The problem is not likely to be solved, however, until rigorous selective processes become a part of teacher education. As long as it is possible for almost anyone to enter programs leading to teaching certificates with a high degree of certainty that the program will be successfully completed, the probability of attracting many superior youth into teaching is not great.

### **Overloading the Staff**

Because of the nature of its program, the community school makes more demands on both the professional and the service members of the staff than does the traditional school. Activities frequently run throughout the afternoon and into the late evening. Moreover, many community activities scheduled in the evenings are held in the school building. Representative members of the staff usually are expected to be present and to contribute to the success of such activities. Overloading of the staff, with resultant loss of energy and zest for living, seems almost inevitable unless the administration makes special provisions. In some localities efforts are being made to stagger the normal hours of work of the school staff, so that some members do not report for duty until noon or even later in the day. Administrative officials in community schools must be aware of the probability that the staff will drive too hard and, therefore, must provide for relaxation and rest. There are some compensating factors which tend to minimize the problem. Because the staff does play a more active role in the community, the prestige of teachers rises. As a result, salaries almost inevitably will be improved, and satisfactions which accrue from teaching will be more definite.

### **Making Effective Use of Laymen**

**Another staff problem in community schools relates to the use of**

lay personnel in the instructional program. In most communities there are many persons who have real contributions to make in providing direct instruction to children and youth, such as persons who know a great deal about Europe or about electric arc welding. Community-school leaders, who seek out and utilize the human resources of a community in order to enrich the instructional program, simultaneously should accept responsibility for informing lay persons concerning modern methods of teaching children and youth. The professional staff needs to provide sound professional leadership. Acceptance of the services of community members for special functions does not minimize the importance of the training of professional educators. On the contrary, the staff needs more professional competence, especially more ability in working with people, when community-school programs are developed.

### Continuity of Leadership

Leadership is the *sine qua non* of an effective community school. The Ogdens identified several desirable qualities of community leaders.<sup>21</sup> They found that successful leaders work with people rather than on them or for them. They are ordinary people—not supermen. They relinquish leadership as quickly as others are ready to accept it. They are able to develop widespread understanding and acceptance of responsibility by the persons whose lives are affected by the program. They have faith in people and in democratic processes. They believe fundamentally in helping communities become “*not only better but better able to help themselves.*”

Numerous reports exist in the literature of the community school which indicate that effective leaders frequently move on to positions of greater responsibility because of the success enjoyed in a community-school setting. All too often the improvement which the community is making ceases, and some reports indicate a gradual return to the situation which had existed prior to the initiation of the program. Continuity of leadership is needed in order to develop effective techniques for releasing the talents of community members. The chapter which follows focuses attention on leadership responsibilities and challenges.

### CONCLUDING STATEMENT

The program of the community school, properly administered, involves the co-operative efforts of the professional educators and

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<sup>21</sup> Jean and Jess Ogden, *Small Communities in Action*, pp 216-24 New York. Harper & Bros., 1946.

service personnel of the school and lay members of the community. The effectiveness of the employed personnel and the citizen volunteers, and particularly the effectiveness of the leaders, determines to a large extent the quality of the program which is developed.

Professional staff members of community schools need to understand and accept the idea that schools exist to improve the quality of living in communities. They need to be sensitive to social problems and trends. They need to be able to live and work well with others. Knowledge of the community and techniques for learning more about it are required. Professional staff members should, moreover, have broad interests, physical health and emotional stability, competence in teaching, and a real understanding of children and youth. Professional staff members of community schools also need to be flexible—willing to change the educational program as community needs and problems vary. But most of all, professional staff members in community schools should have faith in mankind—faith that, through the application of intelligence and through co-operative methods of work, life can be made better. No single individual is expected to possess all these qualities, but the total staff should.

Members of the service staff, such as bus drivers, cafeteria workers, and maintenance personnel, also need to understand the significance of the school in community life and its role in community betterment. They should be accepted as full partners in school-community planning and should contribute according to their abilities and interests.

Lay persons, too, play a vital role in planning and conducting the community-school program. They help plan activities, provide extra hands and legs to do the work which is needed, serve as special teachers for short periods of time, and bring community resources to bear upon community problems. Good community schools operate administratively in such a way as to secure and use effectively the minds, the hands, and the hearts of many persons.

Much change must take place in educational programs in order to produce staff members with the needed qualities. Progress is being made on college campuses and in local school systems. As children experience functional-learning programs geared to the solution of community problems, they are becoming potential staff members for the community schools of tomorrow. Continuing efforts, building upon attempts such as those described in the preceding pages, will help develop the highly qualified, competent, and devoted community-school staffs which are needed.

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Description of the way a rural county has organized to utilize its human and natural resources for community education

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## CHAPTER VIII

### THE ORGANIZATION AND ADMINISTRATION OF THE COMMUNITY SCHOOL

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#### ORGANIZATION AND ADMINISTRATION DEFINED

In the preceding chapter illustrations were given of the qualifications and functions of administrators and other staff members of a community school. In this chapter the organization and administration of the community school will be examined and analyzed, and an attempt will be made to show their contribution to the community-school program.

The purposes of the present chapter can be served by separating, somewhat artificially, *organization* and *administration*. *Organization* is viewed as the framework and the machinery for carrying out the school program. *Administration* is defined as the processes of leadership and management involved in achieving satisfactory evolution, operation, and evaluation of the program itself. The daily class schedule is organization. The procedure of helping teachers and pupils make efficient use of the daily class schedule is administration.

Both organization and administration are means for achieving the objectives of the community school. They can never be ends. An organizational provision has worth in so far as it expedites the community-school's program and no farther. Administrative operations

have no intrinsic values apart from their contributions to the ends sought by a community school.

At the same time, organization and administration are not pre-fabricated designs that can be chosen after the materials of the program are decided upon. The structure and machinery of a school are integral parts of the total program of that school. The administrative procedures play key roles in determining what ends the school shall achieve. Ideally, the organization and administration grow out of the purposes to be achieved and the materials available for achieving those purposes. Each evolves a substance and method in keeping with all other parts of the school program.

We shall find it convenient to discuss organization of the community school first, and then turn our attention to administration.

### ORGANIZATION OF THE COMMUNITY SCHOOL

No need exists here to point out all the organizational features that characterize a good school. Instead, the need is for discovering and illustrating organizational characteristics that are distinctively applicable to the community school.

In the earlier chapters of this volume the community school is defined, and a number of characteristics of a community-school program are given. Each characteristic has obvious implications for the organizational structure of the school. Let us look at some of these organizational implications.

*Organizational Provision for Serving All Citizens.* Other chapters of the present yearbook have pointed out that the community school considers all children, youth, and adults as its clients and considers all their socially important needs as its responsibility. Formal and informal educational services are provided without regard to age, economic position, school status, or even the calendar.

There are several features of school organization that would facilitate the attainment of this characteristic. First, the structure for school operation would be such that all-day, year-round activity is normal. Arrangements to care for the late afternoon meeting of the "Sew-and-Sew" group of young mothers would not have to be improvised; nor would they consist of calling on some person to work un contemplated extra hours. Responsibilities would be foreseen, personnel allocated, and routine established so that the school enterprise could be kept going twelve to sixteen hours a day, six days a week, fifty-two weeks a year.

Second, the organization of financial support would be such that

the personnel employed primarily to teach in-school children are not overburdened by the other duties that must be performed by a community school. In most American school districts, the level of taxation for school purposes has been established without envisioning a community-school program. If the school tax rate cannot be raised immediately, the community may have to resort to special-purpose levies—e.g., for health development, for “recreation”—as a temporary expedient. Agencies other than the school itself may have to put in funds or readopt that fine old custom of making payments in kind. Individuals, business enterprises, and organizations may have to pay fees for the services they receive. Voluntary contributions may have to be solicited. State and federal government funds may be sought. The structure for financial support of a community school is much more complex than that for a children’s school and requires a different order of organizational provision.

Third, organization must establish smooth-working vehicles for ascertaining and translating into program elements the educational needs of the people to be served. Fortuitous development of offerings on the basis of hunches, special proclivities of the school staff, or missionary zeal of some individual or group can hardly be trusted. A community school is not a poor man’s country club or an educational bargain basement; for its own preservation, it must restrict its services to those which meet imperative needs, lest it fritter away its resources in search of surface-type popularity. Therefore, the school organization must provide efficient and constantly operating machinery for discovering what are the important educational needs of the citizens of the community.

Fourth, the organization of the community school would provide machinery for discovering and enlisting the resources in people and instructional materials to operate a community-school program. Shop foremen, housewives, legislators, ministers, museums, exhibits, and industrial plants—these and many others must be used if all the needs of all the people are to be met. These resources must be catalogued, indexed, and classified into a sort of superlibrary. Rules of utilization must be set up, procedures for “circulation” established, and so on. Just as the ordinary school for children organizes to have teachers and materials on tap and ready to go, the community school organizes to have its varied staff and facilities readily available.

Finally, the organization of the community school should make it easy to use many additional vehicles for education along with the traditional read-and-listen group sessions. Ordinary instructional

procedures will not suffice when a school attempts to service all the people. Instructors may be in homes more than in classrooms; readily-available stage props for dramatizations may be more important than textbooks. All sorts of odd supplies must be purchased on short notice, and maintenance of sound projectors may become an operation of major importance. The old organizational notion that all teachers were to stay in their classrooms at least one hour after the children left in the afternoon may have to be modified. Perhaps others besides a few administrators should belong to and attend the meetings of civic clubs. Schedules may be so arranged that several teachers can have a morning or an afternoon each week for community-centered activities.

*Organizational Provision for Curriculum Modification.* The community school, it has been pointed out, is one which seeks constantly to provide a curriculum attuned to community needs. It becomes highly important, therefore, that the organization of the school make clear-cut provision for expediting the processes of continuous curriculum modification. At least three features of such organization can be discerned in successful community schools.

Machinery for discovering and defining community needs is one organizational feature commonly present in schools that are engaged in continuous curriculum modification. In some cases, the machinery consists merely of a plan to utilize the information about the community that is being collected and interpreted by other agencies. In other cases, the school itself has established information-gathering, community-surveying machinery and, at propitious intervals, engages in a careful re-examination of community life.

A second common organizational feature is provision for feeding the results of community study directly into the school program. Some schools employ standing committees which deal with each curriculum area for this purpose; others have established an over-all curriculum policy council, usually representative of lay citizens as well as of teachers and students. A third type of provision consists of workshops and conferences in which teachers and lay citizens each year produce or revise resource units for the curriculum. These examples high light the apparent necessity that a community school have ready some well-planned means for continuous curriculum modification.

Established channels for full participation by laymen in shaping the curriculum is another organizational feature of successful community schools. In Georgia, for example, scores of communities have adopted town-meeting techniques that apparently result in significant

curriculum changes. Various types of machinery for lay participation may be provided by other localities, but it does seem clear that citizen participation in curriculum construction can hardly be left to fortuitous means.

*Organizational Provision for Curriculum Operation.* Utilization of community resources necessitates flexible scheduling of the school day and school week, flexible scheduling of opportunities to visit, and, at the same time, careful control of visitation and field trips in the interest of instructional efficiency as well as of proper consideration for the convenience of the co-operating agencies. The poorly organized community-resources program seldom survives very long.

Almost all community schools have adopted some form of long-period scheduling of the school day. The "little school" or "block" subdivision of pupils in large schools has proved quite helpful. One-teacher command of a half-day period has afforded increased flexibility in secondary-school programs. Some smaller schools make their schedules one week at a time, allocating the total time available as needed. Other schools have reported success with a schedule that leaves one day each week unallocated to regular class meetings.

Because youth need to make community service habitual, because they need to develop intimate understanding of how to live successfully in communities, and because they can be inspired to make valuable contributions to community efficiency, the community school seeks to afford youth many opportunities to be in the thick of community affairs. No mock elections or play-like clean-up campaigns will satisfy the clientele of the community school; it seeks the real article.

Organization-wise, this characteristic re-emphasizes the need for flexible school schedules, built in long blocks of time. It also underlines the necessity of having clear-cut routine for handling trips, off-campus duty, and the like. Enabling students and teachers to get off the campus for the variety of occasions demanded by a community-school program is exceedingly difficult.

Many community schools have found it desirable to establish a central council, composed of students, school officials, and lay citizens to serve as a clearinghouse and policy-formulating body for student participation in community affairs. Such councils serve to maintain close liaison with various community agencies and usually make less difficult the matter of developing sympathetic public understanding of the ends being sought.

*Organizational Provisions for Direct Service to the Community.*

This yearbook points out that a community school is concerned with the improvement of living in the community. Much improvement must come by immediate action. Community schools operate freezer locker plants. They provide rooms for shops in which furniture can be repaired. They bring warring factions of the community together. They sponsor and carry through community-wide health-improvement campaigns. They serve, in short, as a community-improvement agency.

In order to do this, the community school may have to gear itself to operate, at least temporarily, one or more business enterprises. Many of the most successful farmers' co-operatives began in schools and were operated by school personnel until they could operate independently. One school manages a seed business; another operates a banquet hall. It goes without saying that the operation of a business does not fit into the normal organization of a school. Even though such operation is always a temporary expedient until better arrangements can be made, it must be businesslike.

Students—children, youth, and adults—must have the opportunity to participate in service activities that consume extended periods of time and require consistent attention. Both curriculum and schedule organization should reflect the demand for such opportunities by affording large blocks of time in which multiple learnings can be organized around a community-improvement undertaking.

Close liaison will have to be maintained with other service agencies in the community. The framework and machinery for such liaison will have to be designed. Suggestions for such co-ordination will be presented in the discussion of the administration of the community school.

*Organizational Provision for Furthering Community Co-ordination.* If the school's community is unorganized for meeting its needs as a social entity, the community school works to bring suitable organization into being. Once a planning or co-ordinating council or other agency is established, the school lends every possible assistance in making the movement succeed. If organization already exists, the school becomes an active part of that organization, seeking to work closely with other community agencies in the interest of community welfare rather than seeking gains for the school alone.

Obviously, a school displaying this characteristic must include in its own organization plan the necessary provisions for participating officially in the activities of co-ordinating councils. In many cases, schools have relieved top administrative officials of other duties so that they may give their time chiefly to leadership in movements promoting the co-ordination of community-improvement projects.

In some cases, an over-all policy and practice committee, composed of school personnel and laymen, seems to work well. In other cases, an interagency group takes over the responsibility for promoting the development of friendly unity. In some situations the school has designated one of its faculty members as co-ordinator for all of its efforts to provide face-to-face contacts, ready communication, and a common center of interest for the people served, giving that faculty member suitable freedom from other duties. While it is clear that this phase of school organization is just beginning to receive attention, the successes being achieved by many community schools offer encouragement to those who believe that the growth of common unity is one of America's most crucial needs.

Another implication of this characteristic is that a basic change in typical school practice is indicated. It may well be that the chief duty of the principal of a community-type school is to afford community-developing, community-school integrating leadership. Recent studies indicate that some shift in this direction is occurring, particularly in new elementary schools in subdivision-type neighborhoods of cities. Under this concept, other specialized personnel would be responsible for routine school management and instructional supervision. Whatever the eventual assignment of personnel, however, it is clear that this growing sense of responsibility for leadership adds a third top-level job to be performed in most elementary schools and in many secondary schools. In addition to provisions for competent school management and instructional supervision, the community school recognizes its role in community development.

In the first section of this chapter, a few organizational implications of the community-school concept have been high lighted. The key thought has been "defined and established machinery," stressing the conclusion that organization cannot be left to chance but, instead, must be planned carefully in advance. However, organizational provisions alone are not enough to assure efficient operation of a community-school program. Administration also has a key role to play, and the next section of the chapter turns attention upon the administration of community schools.

#### ADMINISTRATION OF THE COMMUNITY SCHOOL

Administration is the process of bringing people, ideas, and materials into such relationships that an enterprise moves efficiently toward the achievement of its objectives. Administration implies the formulation and constant review of objectives. It implies planning.

It includes organizing, managing, and directing. It contemplates the control of quality and the evaluation of results. Although the enterprise being administered is the essential determinant of the character of the administrative task, administration itself is intrinsically *process*. That is, it is concerned with the way of getting things done.

However, the means can never be separated from the ends. The processes employed in administration are selected in terms of the ends to be achieved by the enterprise. The processes employed in administering a community school are, therefore, closely controlled by the objectives and the qualities that make a school become a community school.

Neither can the administrative process be oblivious of the content of the program being administered. One does not administer a school budget in a vacuum; he administers it in the light of the fullest knowledge he can obtain of the relative values of various parts of the school program.

Also, the process of administration cannot be disentangled from the beliefs and values held by the administrator. Any community school has, not one, but many administrators. Almost all persons connected with the school become participants in administration at one time or another. The processes they employ reflect the convictions they have.

To summarize and, at the same time, to introduce three major divisions in our discussion of the administration of the community school, we may think of administration as a compound of the following ingredients:

1. The beliefs and knowledge possessed by the administrators
2. The skills commanded by the administrators
3. The processes employed in administration

### Beliefs and Knowledge of the Administrators

We shall be concerned with only those items that are peculiar to the administrators of a community school. It is clear that certain convictions and certain kinds of knowledge lie at the base of the process of transforming a good modern school into a good community school; it shall be our purpose to identify some of them.<sup>1</sup>

**Beliefs.** The community-school administrator believes that the school exists to improve the community of which it is a part. In his thinking, he has gone beyond service to children and ultimate service to society in general. He says that the school is falling short of its

<sup>1</sup>For the most part, the beliefs listed are taken from personal interviews with principals, teachers, and superintendents of successful community schools.

mission if it does not make its community, here and now, a better place in which to live.

This administrator believes that high priority should be given in education to the development of social competence. He wants children and youth to grow in ability to manage the tasks of living together, and he thinks that adults should be stimulated to grow in the same ability. Apparently, he is even willing to let some other valuable outcomes be neglected, if such neglect seems necessary, in order to allocate sufficient time and energy to the development of social competence among all classes of the patrons of the school.

A third belief is that participation is both a way of education and a way for education. Children learn to live together in communities by participating in such living; they learn to serve the community by serving it. Adults learn to farm better by participating in improvement of farming methods. Schools learn what the people want by participating in efforts to find out what people want. Without such beliefs, much so-called community activity becomes just activity; but with such beliefs the activity is likely to be educational in its effect.

Quite sincerely, most successful community-school administrators believe that the school is the servant of the people. They have gone beyond the point of merely trying to get people to serve the school; they are now searching for ways to be of service to the people. Their concept of "the people" is broad enough to stretch beyond the railroad tracks, beyond the age when athletic eligibility ends, beyond the school campus. The administrator looks upon the school as both champion of and trustee for the people's stake in education.

Finally, the community-school administrator believes that it is tremendously important for America to have strong, serviceable, and allegiance-worthy communities, peopled by citizens who can and do make participation-democracy work. It is such belief that gives fervor and zeal to what might otherwise be just another surface-type fad.

*Knowledge.* The successful community-school administrator is distinguished not alone by his beliefs. He possesses also at least two types of knowledge not ordinarily belonging to the school leader. For one thing, his repertoire of knowledge includes considerable mastery of community-organization theory, principles, and practice. He knows what has been demonstrated as sound procedure and structure for bringing about community organization and for combating community disintegration. He knows the varieties of community councils, co-ordinating committees, and planning commissions, and the strengths and weaknesses of each. He comes near being a technical expert in community co-ordination and improvement.

It is apparent, then, the community-school administrator has developed appreciable insight into the structure and functioning of the community. He is aware of the social status and social-class structures with all their influences upon the lives of people. He is able to trace the power structure in the community. He is aware of the means by which public opinion is formed. The functions within a community are well-known to him. In brief, he understands the community as an expert teacher understands the child.

We should not convey the impression that the beliefs and types of knowledge enumerated are each highly developed in each successful community-school leader. In general, however, it seems to be such beliefs and such knowledge that account for significant departures and successes in achieving objectives of the community school.

#### Skills Commanded by the Administrator

To attempt to catalogue all the skills needed by an administrator in a community school would be both presumptuous and beyond the scope of the present chapter. An analysis of the processes involved in administering a community school does, however, reveal certain skills that are called for over and over again. We shall direct attention to a few of those, selecting the ones that seem most closely identified with the unique characteristics of the community school.

*Organizing.* The first section of this chapter indicates the high importance of organization in bringing a community school into full flower. Organizing is essentially a process of working out the *how* of a given undertaking. What is to be done, who shall do what, which steps are necessary—these are some of the questions the organizer asks and answers. Multitudinous activities engage the community school, and those activities involve many people. Confusion, frustration, and exhaustion can easily occur unless the school administrators are skilful in organizing human effort.

*Approaching Individuals.* One community-school administrator reports, on the basis of a diary he kept, that in the course of a week he made approaches, on an individual basis, to one hundred and eight individuals, two-thirds of whom were adults. Opinions were sought, information secured, service of one kind or another solicited, check-ups on performance of a responsibility made. Much of the success of a community school—as contrasted with a typical American school—depends upon the skill of administrators in making constructive, individual contacts with adult members of the community. Many of these contacts will be with casual acquaintances or with strangers,

some with persons who are suspicious and inclined toward unfriendliness, and some with individuals who have decidedly different social and cultural backgrounds from those of the school administrators. The touch that makes the difference between a paper organization and a functioning plan is almost always wrapped up in the skill of making individual approaches.

*Communicating.* The strategic position occupied by communication skills in all administration is receiving ever increasing recognition. While effective communication in a business or governmental enterprise is in large degree dependent upon organization, the skill of the individual administrator looms large in determining the final results secured. The demands of community-school administration call for special proficiency in certain types of communication skills. We shall identify a few of those.

Skill in listening, in its broadest sense, is almost ceaselessly involved in administering a community school. A group of farmers are assembled to discuss the possibility of using one-variety cotton production. The school-connected administrator must listen to this talk, identify the leaders, go beneath the rather halting words to the basic ideas floating around, hear the overtones that convey emotional attitudes. He must keep his own counsel so that they will talk. In similar fashion, the administrator must "listen" to the letters in the "people's column" of the newspaper, to the deliberations of a local civic club, to the discussion of a faculty group, to the individuals who talk to him about this and that. He becomes sensitive to emotionalized attitudes and alert to hints and suggestions that are buried beneath inept, halting, or even torrential words. He develops skill in the interpretation of opinion polls, problem-raising questionnaires, and written reports submitted by individuals or groups.

Skill in presenting ideas and information to lay citizens is another crucial aspect of communication for the community-school administrator. Reference here is not to the propaganda techniques that may be employed to get a desired action, but to the techniques of simplifying, making concrete, explaining, and illustrating ideas that should be understood in order to be weighed properly. A meeting of the parents has been called to discuss whether the school should accept the new state plan for aiding school-lunch programs. What is the new state plan? The administrator for the meeting must be sure that a clear, concise, revealing picture is presented. Language that is the language of these people must be employed; the picture must be painted in a few bold strokes; the details must be related to the total structure; the major comparisons must be made graphically clear, and so on. The

community school deals constantly with lay citizens, employing almost every conceivable medium of contact and embracing almost every level of communication ability. Administrators of such schools find constant need for expertness in presentation.

The administration of a community school assumes to a peculiar degree the task of interpreting nontraditional school activities to the people in the community as well as to faculty members and students. Some administrators need skill, therefore, in spotting possible misinterpretations. They need to employ a variety of media to construct and convey correct interpretations to get the true story across. Although the actual jobs involved in the task of interpretation may be performed by other persons, some school administrator has to be skilful in seeing possibilities, in discerning attention-arousing slants, in selecting suitable media, and so on.

Skill in communicating attitudes and spirit is a fourth requisite for community-school administrators. The community school is in large part spirit—friendliness, we-ownership, we-responsibility, enthusiasm, service, progressiveness, belief in first importance of community welfare. Outside observers of a school are frequently impressed by the wide divergence between what seems to be the basic convictions of an administrator and what teachers, pupils, and parents think those convictions and attitudes are. Facial expressions, tones of voice, habits of speech, language forms employed—these and many other unnoticed aspects of the administrator's contact with other people communicate much of the spirit that characterizes a school. The community-school administrator has particular need of unusual skill in using such channels of contact.

*Making Groups Effective.* The degree to which the success of a community school is dependent upon the success of group endeavors is impressive. Discussions, problem-listing sessions, planning meetings, committee enterprises—these carry the load of developing a true community-school program. Key figure in the success of each such group endeavor is an administrator.

Skill in leading discussion in a group of laymen is an attribute much to be desired in community-school administrators. Almost equally important is the ability to conduct group discussions among faculty members, among students, and in groups involving both adults and youth.

Skill in planning and executing meetings of all sorts, ranging from brief committee sessions to week-long work-conferences, is another much-needed part of the equipment of administrators in a community school. Many call meetings; few conduct them efficiently.

Skill in group chairmanship pays rich dividends in community-school endeavors. Chairing a group is the process of cultivating and shaping the conditions under which leadership can emerge from the group, the group can act effectively to secure the ends it seeks, and individual members can each make a maximum contribution. Such skill is based upon knowledge of group functioning and is developed only after long practice.

Skill in helping groups organize themselves and their efforts is needed constantly by the administrators in a community school. Morale and group solidarity have to be fostered, ability to do thinking of a problem-solving nature needs to be developed, the patience and attitudes necessary to arrive at consensus must be cultivated, and sheer efficiency in group behavior has to be built. The skilful influence of the administrator often spells the difference between success and failure.

*Developing Leaders.* Many community-school programs have been developed and have functioned well because of the leadership of a single school administrator. Almost invariably when that administrator moves on or wears out, the program declines or even dies. In other situations, the community-school program has produced and trained many leaders from the community, insuring some permanency of progress and fostering community self-sufficiency. That the latter development is the one to be sought is self-evident.

Community-school administrators, therefore, need skill in identifying potential leaders. In the present state of our knowledge about leadership it is probably true that such skill consists of nine-tenths alertness and one-tenth generalizations based on past experience, but even so it furnishes the basis for giving some potentials the opportunity to be realized.

In order for leaders to emerge, guidance, training, and experience are necessary. The administrator needs skill in giving such guidance and training and in arranging experiences that will develop the capacities of those who can lead, whether they be members of the faculty of the school, members of the student body, or lay citizens in the community.

We have now named five categories of skill deemed uniquely important for the administrators of a community school. By no means do these five exhaust the possibilities. They do, however, draw attention to distinctive elements of equipment that characterize many successful community-school administrators. We can now turn to a consideration of the third element of community-school administration—the processes employed.

### Administration at Work

**Co-operative Planning.** An outstanding characteristic of community-school administration is its emphasis on co-operative planning. Quite elaborate machinery and protocol characterize the administration of co-operative planning in some schools. In almost every community school there exists at least one regularly constituted council or committee responsible for over-all planning and formulation of policies. However, the trend seems to be away from formal and complicated arrangements and toward an increase in *ad hoc*, informal conferences initiated by the person who has a given responsibility or who gets an idea. Finding time for co-operative planning, making arrangements for the use of physical facilities, striking a suitable balance between group responsibility and executive decisions are all challenges to the administrator of the community school. How to meet these problems successfully is often puzzling. It may be helpful to list some of the most promising administrative policies and practices found by the authors.

#### A. Policies

1. Decentralization of the power to make final decisions, reducing the number and complexities of channels to action.
2. Inclusion of the responsibility for co-operative planning as a normal expectation in the employment agreements with school personnel.
3. Allocation to co-operative-planning activities the same schedule recognition given to classroom teaching.
4. The normal expectation that co-operative planning will take place. "Have you discussed this problem with Mr. Doe?" becoming an almost automatic administrative query.
5. Budgetary recognition of the importance of co-operative planning by liberal provision for substitute and itinerant teachers.
6. Encouragement of widespread student participation in planning by lifting such participation to a point of equal value with the other types of activities in the school program.
7. Genuine delegation of responsibility and power. The school principal does not have to be present in every meeting or pass upon the fitness of every plan.
8. Establishment of the principle that planning lays out general conditions but that the executive is entrusted with wide leeway in choosing ways and means and taking action in line with group decisions.

#### B. Practices

1. Provision for meeting-time.
  - a) Using student assembly period.
  - b) Using lunch period.

- c) Rotation scheduling for regular class periods.
  - d) Arranging one period when three or four teachers are free; they can substitute for other teachers.
  - e) Periodic days or half-days when children do not come to school.
  - f) "Community workshops" held once or twice a month in the evenings.
  - g) Extension of school year to allow pre-session and post-session planning.
  - h) Extension of traditional school day.
2. Provision of a meeting room suitably equipped and available for use at all times.
  3. Employment of questionnaires, reactionnaires, and similar written devices in lieu of some meetings.
  4. Use of the "core" period for planning purposes, laymen and other teachers being invited in.
  5. Use of workshop sessions to supplement the parent-teacher association meetings.
  6. Use of superintendents, principals, and other administrative officers to substitute for teachers engaged in meetings.
  7. Organization of a corps of substitutes, made up of students and lay adults, to release some teachers from classroom duties occasionally.
  8. Extensive use of the telephone and individual visits by administrators to keep in touch with laymen.
  9. Considerable use of "prepared-in-advance proposals" to expedite planning sessions.
  10. Wide circulation of a school-produced house organ to keep people abreast of what is going on.

While no school was found that expressed complete satisfaction with its administration of co-operative planning, it was evident that careful attention to organization and the working out of details made decided differences in the quality and quantity of co-operative planning. Encouragingly, those schools in which the richest provisions for the facilitation of co-operative planning had been made were the schools most eager to develop new ways for carrying the idea still further. Interestingly enough, it appears to be easier for the administration to provide for lay participation in co-operative planning than to take care of suitable teacher participation.

*Program Development.* Another common characteristic of administration in community schools is its attention to program development. Of course, all school administration is concerned with fostering the evolution of a better school program, but in many school systems the primary administrative attention is given to the operation of *what is*, rather than to the development of *what is to be*. Not so in the com-

munity school. Here, the first job is to administer improvement, to make certain that progress is achieved. Almost all community-school administrators seem to feel that their present school programs only scratch the surface of the community-improvement task; they are much concerned that deeper digging shall take place.

Accordingly, we find community-school administration ceaselessly active in uncovering and releasing ideas. Administrators themselves are constantly proposing new lines of thought, new concrete possibilities. Channels are provided for uncovering the ideas of teachers, pupils, and laymen and for giving wide circulation to those ideas. Consultants are brought in; visits are made; descriptions of practices elsewhere are given prominent attention.

Then, too, the administration of a community school typically surrounds curriculum planning with a favorable climate. Summer workshops, through-the-year curriculum work days, and many other devices are employed to produce, use, and evaluate curriculum materials. Unusual proportions of the school budget are allocated for materials, both "store-bought" and homemade. Three or four community schools are known in which the money spent for salaries of specialists to help with curriculum development is only slightly lower than the amount spent for interscholastic athletics. The community school is a studying school, and great time and effort are put forth by the administration in making study both normal and profitable.

Likewise, administrative acceleration is given to the processes of becoming aware of community problems and resources and translating such awareness into the school program itself. In one high school, the vocational-agriculture teacher and the homemaking teacher are accompanied by at least one other teacher on all project-supervision visits. In another system, arrangements have been made so that 80 per cent of the teachers participate actively in at least one civic or social welfare organization. In a city junior high school a weekly bulletin, "Your Community," is prepared and distributed to all members of the faculty and the lay advisory council. Such are only a few illustrations of the type of administrative acceleration that is developing community-centered programs of education in schools across the country.

*Intercommunication.* The third impressive characteristic of the administrative process in the community school is the attention given to intercommunication. Ideas that are born in the Rotary Club are transmitted to the kindergarten teacher and the school nurse; the day-time civics class keeps abreast of what the night-school citizenship

forum is uncovering; the vocational division of the school maintains close touch with the labor unions and with employers; the city health department, the tuberculosis association, and the county medical society co-ordinate their health-improvement efforts. Results such as these are achieved through administrative provisions for constant and careful intercommunication.

How do administrators arrange for intercommunication? Here are a few illustrations:

- 1 Administrators themselves do much talking and sending of memorandums.
- 2 Personnel exchanges between agencies or organizations are encouraged.
3. The school sponsors and conducts training workshop for organizational publicity chairmen.
4. Interagency meetings are held.
5. "Information exchange" is operated by school, by chamber of commerce, or by woman's club.
- 6 House organs are used
7. Wide distribution is given to minutes of meetings.
- 8 Weekly faculty meeting gives each teacher opportunity to sketch plans before colleagues
- 9 Supervisors carry news.
- 10 School faculty divides up task of making monthly round-up, each person being responsible for two or three organizations.

*Leadership.* The fourth distinctive characteristic of administrative process in the community school is its interest in leadership. Basic to community-school operation is the concept of leadership—the concept that group progress depends upon the emergence of satisfying relations between people such that the best ideas available are being brought out, accepted, and followed. Administration in a community school seeks to facilitate the emergence and employment of democratic leadership. It deliberately maintains a high degree of fluidity and change in the processes employed for administering the community school. Nothing is more inhibitive to leadership than the cake of custom; administration seeks to keep the cake from hardening, at least.

It is fitting that the present chapter close with the foregoing emphasis upon the role of administration in securing for the community school the benefits of democratic leadership. Both organization and administration are essentially dealings with people; to deal with them in such manner that they—the people themselves—will design and build better communities is the finest testimonial to the soundness of organization and the efficiency of administration.

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## CHAPTER IX

### SCHOOL-BUILDING FACILITIES FOR COMMUNITY SCHOOLS

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It is, perhaps, a unique interpretation of the community-school movement to suggest that the concept may be a manifestation of the deeply rooted feelings of parents concerning the education of their children. It may reflect a longing on the part of parents for better implementation of two basic, democratic principles in our system of free public education. Both of these principles are directly related to the planning for and construction of a community-school building.

The first principle is related to our grass-roots tradition of local control for American education; and the second is the accepted fact that the schools belong to the people. One satisfaction of this longing, which is expressed in acceptance of the community-school concept, will come through capitalizing on the grass-roots tradition of local control. The implementation can be furthered by really involving all our resources in planning and building a community-school facility.

An excellent presentation has been made in the previous chapters of the instructional program to be presented to children and adults in community schools. It is commonly accepted that parents have a legitimate concern in wishing to be consulted in studies being made of the content of the curriculum. It does not follow, however, that in actual practice, there is wide parent participation. The failure in achieving implementation has been in the mechanics of dealing with large groups of parents to whom the schools belong and who live

where the schools are built. In short, there are so many parents with so many different ideas about schools that nothing happens unless some machinery is set up to channel their ideas to teachers and administrators in the schools. This is even more important in planning and building the structure to house the school program. It may be entirely set apart from the community life or be the very core and center of everyday life. Careful consideration of many factors will insure a building that is more apt to further the desired community aims and objectives.

#### RELATION OF SCHOOL BUILDING TO THE SCHOOL PROGRAM

Previous chapters have reviewed the several strands of the community-school concept, and a wide variance in purposes and objectives is expressed. These purposes and objectives must, of course, be reflected in the building itself.

There is one community-school concept which, if accepted, might well raise a question as to the need for anything but a minimum facility. This concept emphasizes the use of the community as a teaching laboratory and takes education more and more out of the building. Many programs could better be taught on the farms, in the factories, and in the creameries, where purposeful living goes on. Attempts to reproduce the activities in a school building can never result in these real experiences. On the other hand, another concept regards the school building as the center of most of the activity in the community. Under the stimulus of this concept, the community school capitalizes on its centralness to improve living and takes leadership in setting the pace.

These two points of view toward the community can be analyzed on another basis. In many isolated communities where there is a low level of economic development and few general governmental services are provided, many community schools make direct contributions to the economic life of their community. In such communities the school buildings frequently contain space for the community chicken hatchery, a milk-testing laboratory, and the community frozen-food locker. Conversely, in communities with a high level of economic development and many general governmental services, community-centered schools tend to provide school-building facilities for recreational and avocational pursuits of the citizens. These buildings frequently contain adult meeting rooms, adult reading rooms, playroom facilities for adults, and hobby craftrooms.

It is obvious that the above concepts result in different school

plants, but some kind of a building is needed in either case. One plant supplements the community as a school resource; the other facility offers to all groups a center for living. In either case, however, the school building will reflect the kind of program to be housed.

### KIND OF SCHOOL BUILDING NEEDED

The many puzzles of diversity that are evident in the attempt to define the community are multiplied when the school building itself is to be considered. Recent years have brought changes in most communities—yet people continue to live in and get satisfactions from belonging to a specific community. Recognizing always the still larger community, it is the primary residence community that the school-building facilities are planned for.

School buildings, like churches, factories, and homes, do things to people. Attitudes are affected by the structures in which activities take place. The question may be asked as to why people whisper in church, tiptoe through a library, whistle in a gymnasium, or lower their voices in a museum. The answers to these questions are clues to the thinking that goes into producing a community-school building that reflects the needs of the community it serves.

Institutional architecture is a catalyst that puts the human personality through its paces. The vaulted ceiling of a cathedral can quiet a loud-spoken man; art galleries, policed by silent guards and hung with valuable paintings, generally make mice out of men. School buildings, likewise, produce a state of mind in the students. This may be a warm, friendly, creative, and permissive feeling or stern discipline implied in cell-like classrooms and bleak corridors.

### GENERAL FUNCTIONS SERVED BY THE SCHOOL BUILDING

No matter how elaborate or well planned, a community-school building in and of itself cannot stand alone as a useful community tool. The building cannot replace the community need for lively community leadership and a clear statement of the desired community-school program. Given an active community with dynamic school-community leadership and given a well-conceived community-school program, then the proper community-school building can serve well its community. The desired school building is worthy of great public concern because school buildings, historically and continuing through today, do represent in most communities the largest single tax-financed public investment within any community. These buildings do, therefore, rate twenty-four-hours-a-day, twelve-months-a-year service so that the public can harvest full use on its investment.

Well-conceived community-school buildings can be made accessible, flexible, beautiful, and inviting. They can serve a multiplicity of community purposes. School buildings can be made accessible by location, by proper entrances, and by providing well-planned walks and parking areas adjacent to the entrances. Public accessibility is increased by locating sites on neighborhood streets adjacent to major traffic arteries. There should be drives from public streets leading directly to parking areas on the site. In addition there should be separate pedestrian walks to the building itself. The location of entrances becomes important also. Easy access is enhanced by providing a pedestrian main entrance and then by providing another main entrance directly adjacent to the off-street parking area. Further consideration of entrances will place them in appropriate spots so that public entrances are adjacent to the particular facility to be used at a given time; for example, if there are general meeting rooms available for public use, then there should be a public entrance near them; if the shops are to be used at night for hobby activities, then there should be public entrances near the shops.

Community-school buildings can be made flexible in three important ways: (a) by locating them on large sites with extra room for expansion; (b) by making the basic structure of umbrella-type construction with nonbearing interior partitions and with a framing system that will permit external additions to be made at several points on the structure; (c) by equipping the community school with a minimum of built-in fixtures, such as cabinetwork, and a maximum of movable cabinets, furniture, and equipment.

Community-school buildings can be made beautiful and inviting, and they should be so. Although there are no validated objective standards of architectural beauty, there is accumulating a great deal of evidence in the form of newer school buildings that it is unnecessary for school buildings to be monumental or of period architecture to be beautiful and inviting. An increasing number of school-building architects are following the dictum that "form follows function." Under this concept the school building is planned and shaped by the activities it is to house. These buildings can be beautiful although simple, clean, and informal in appearance. Community-school buildings planned to meet the criterion listed above can serve many community-school purposes.

#### USES OF COMMUNITY-SCHOOL BUILDINGS

School buildings can provide the desired physical facilities to meet the needs of the community-school program. They can provide shops, community chicken hatcheries, clubrooms, meeting places, and com-

munity libraries. Community-school buildings, including their surrounding school sites, can become demonstration areas of community progress. They can become the center for farm fairs, produce displays, cooking and sewing demonstrations, test-garden plots, and home landscaping.

Community-school buildings can become the major meeting places for the community. They can provide large assembly halls, auditoriums, small meeting rooms for Red Cross committees.

Community-school buildings can become resource centers. They can be the community library, the government pamphlet center; on a loan basis they can be the resource centers for milk-testing equipment, for tool-repair kits, for athletic equipment.

Community-school buildings can provide the equipment to send survey teams, mapping teams, and soil-testing teams out into the community. These services may be important in many communities where the school contains the only equipment available for chemical-analyses work, for land surveying, and for microscopy.

A community-school building and its facilities may be the communication and transportation center for a community. Its radio broadcasting station and its mimeograph machine may become vitally important in basic community communication. Its attendant school buses may be the major source of transportation available for community groups.

The community-school site and building facilities may make it the community horticultural and nursery center. Under some circumstances, it may provide the major source of fruit-tree grafts for its area. Under other circumstances, the school nursery may be the major source of plant materials for public buildings and their landscape areas.

The school building can become a manufacturing center for public purposes. Its facilities can be used to manufacture such items as school playground equipment, public park equipment, and street signs.

This plethora of possibilities indicates that a community school can fulfil the aspirations of the residents of its community. All the possibilities sketched in the preceding paragraphs are measures of the demands of the community upon its community-school buildings.

The major question remains then, "What does this particular community want from its community-school building?"

#### PLANNING FOR THE SCHOOL BUILDING

No greater opportunity can be offered in implementing the community-school concept than in involving the community in planning

for the building. A differentiation is made in this chapter in planning for the building and in the planning of the building. It is in the planning for the building that the greatest opportunity is offered to involve the community. This notion that planning precedes building is expressed very well in a bulletin of the Michigan Department of Public Instruction:

Good buildings do not just happen. They must be planned carefully and thoroughly. In far too many cases there is an almost total lack of local planning, with the result that, in spite of good architectural services, the buildings fall far short of meeting the educational needs of the district, both present and future.

### Planning for School Buildings

School building planning should recognize the essential difference between planning for school buildings and the planning of school buildings.

The purpose of school buildings is to provide the physical assets essential to the educational program. This presupposes an educational program.

Planning for school buildings is the process of defining and stating the kind and extent of the educational program to be housed in a school building or buildings and the development of a long-range building program.

Planning of school buildings is the process of developing a school building suitable to the educational program described in the planning for school buildings.

### Planning Stages

The general planning for school buildings may be considered in five steps:

1. Determining the educational needs or desires of a community
2. Translating these into an official educational program
3. Translating the educational program into the required school organization, personnel, curriculum, activities, and equipment to execute the program
4. Determining the general school-building needs on a long-range educational program
5. Outlining the requirements of a school plant suited to the desired organization, personnel, curriculum, activities, and equipment

These five planning steps may properly be called planning for school buildings. They are essential prerequisites to the final planning of actual school buildings.

Various groups of people play different roles and have different degrees of importance as the planning for school buildings progresses. These groups will include lay citizens, school employees, Board of Education members, state officials, educational specialists, architects, and engineers.<sup>1</sup>

<sup>1</sup> *Planning Together for Better School Buildings*, p. 13. Bulletin No. 412, Michigan Department of Public Instruction. Lansing, Michigan: Lee M. Thurston, Superintendent of Public Instruction, 1950.

Every effort must be made to set up the machinery to properly involve the various groups in this planning procedure. Bulletin No. 412 again says:

Current educational thinking presumes that all local educational programs are based on local community needs. This philosophy emphasizes the necessity of local planning for school buildings.

Thus, the first step in local planning should be the determination of community educational needs and desires. These may be expressed in terms of the *kinds* and *extent* of educational services to be provided by the local school district.

Although the local Board of Education has the duty of officially establishing the educational needs of the community, the lay citizens should play the leading role in the first step in planning for buildings. Their primary function is to express their educational needs and desires in the form of recommendations to the Board of Education.

The lay citizens may participate in this planning step with varying degrees of formality. Sometimes their interests in educational plans are expressed in informal conversations with board members or school officials. Sometimes they express their interest during attendance at board meetings, P.T.A. meetings, etc. More and more school districts are finding advantages in the organization and use of lay citizens operating as an Advisory Council, or Committee, to the Board of Education.

If an extensive building program is to be started, it is recommended that the lay citizens of the community be organized into some form of Advisory Council, so that their educational needs and desires can be presented to the Board of Education in an orderly and comprehensive manner.

The Councils vary in size from five to fifty members. The representatives are usually selected in one of two ways. They may be appointed by the Board or the Board may invite existing community organizations, such as service clubs, chambers of commerce, church councils, etc., to appoint representatives to serve on the Advisory Council.

It is recommended that the representatives selected be community leaders who will be impartial, objective, and willing to weigh the broad aspects of the value of a sound program of public education in the life of the community. If large councils are organized, it is desirable to establish a small steering committee and to operate the council through a system of subcommittees.

No definite recommendations can be made as to the optimum size of an Advisory Council or as to the number of meetings required to perform their task. These decisions will have to be based on local conditions reflecting such factors as community size, the extent of the building program, the degree of satisfaction concerning the operating school system, and the amount and quality of lay and professional leadership available.

The Advisory Council should utilize the advice of professional educators,

such as members of the local school staff, state department representatives, and other educational consultants.

Their efforts should produce ultimately a series of written recommendations to the Board of Education expressing the educational needs and desires of the lay citizens of the community.<sup>2</sup>

### PLANNING THE COMMUNITY SCHOOL

If it is presumed that the residents of a given community know what services they desire from their community-school building, then their building can be planned on these principles: (a) The community-school building should be an attractive, beautiful place where human beings can spend their time. In appearance it should be informal, warm, friendly, and inviting. It should be a place where the residents of the community, both children and adults, would want to be of their own free choice. Community-school buildings should be fitted to their users and their users' needs, physically and aesthetically. (b) Community-school buildings should encompass the room facilities necessary to expedite the desired school program and activities. (c) Because all community-school programs are evolutionary in nature, the school plant should be flexible and expansible. These criteria should be applied with equal insistence on both the building structure and the school equipment. Flexible structures permit easy additions to the exterior of the building and easy rearrangement of the internal partitions. Flexible equipment provides for changes in the school program and for multiple uses within each room. (d) The community school should be integrated into a large school site. This site should be large enough for all anticipated future expansion of the building, should provide for outdoor uses of the site itself, and should contain sufficient space, landscaping, and greenery to create a pleasant and relaxing atmosphere. (e) A community-school building should be designed for efficient mechanical operation and maintenance. This consideration includes adequate dispersed storage spaces, numerous custodial cleaning facilities, and the application of finished surfaces known to have long-term, low-maintenance qualities.

### SPECIAL FACILITIES IN COMMUNITY SCHOOLS

The following paragraphs are presented as idea-stimulators for those contemplating the kinds of facilities to be included in community-school centers. The examples to be cited of numerous kinds of community-school facilities can be found in one or more existing community schools. They have proved their value in the communities

<sup>2</sup> *Ibid.*, pp. 14-15.

in which the ideas originated; therefore, they offer the possibility of being of service in other communities. They can be construed as "testimonials."

*An Expanded Community-School Library.* In addition to the usual collection of books for both children and adults, one community-school library includes also a check-out station for the distribution of disc, tape, and wire recordings, film-slides, and motion pictures. The larger equipment items necessitate a cash deposit. Within the library itself are listening rooms where recordings and tape and wire transcriptions may be heard. Motion-picture projection rooms are provided also for both large and small groups. In another room Braille books are available, and in still another room magnifying lenses and floor lamps with indirect light help the partially blind. Microfilm- and photostat-viewing machines are available. One of the most considerate policies of the library is that of providing for the loan of ceiling projectors. These, with the accompanying books recorded on film, are available for home-bound invalids.

*A Medical-Supply Loan Center.* Hospital beds, crutches, and braces can be borrowed from one community-school medical center. Miscellaneous sickroom supplies are available also. Cancer pads prepared by Red Cross groups and others are available in a free dispensary.

*A School Health Center.* One school health center implements the recommendations of a community-wide health advisory committee. This has resulted in the school health rooms becoming, at various times, a well-baby clinic, a dental fluoride-treatment center, an annual inoculation center for children and dogs, and an emergency hospital during a community disaster.

*A Positive Recreation Program.* Community schools commonly become recreation centers for their communities. Frequently these programs extend to a twelve-months basis. One community school has laid great stress on building a recreation program with positive values to counteract the destructive forces within the community. In this community the school program is designed for participants rather than for spectators. The program majors in activities selected so that parents can play with their own children. The school furnishes the space and the equipment. Facilities emphasize mildly active sports and include a driving range for golf, a rifle and pistol range, volley ball courts, badminton courts, equipment for table tennis, and a swimming pool available for mixed groups. Other areas in the building are suitable for quiet games including cards, chess, and checkers. The important factor in this instance is not the building facilities, which are

commonplace, but rather the enlightened use of them by the community.

*School Facilities for Improving Standards of Living.* Numerous community schools through wise use of their school facilities have made basic contributions to the economic well-being of their communities. Commonly, these aspects of the community-school program are based on clubs, advisory committees, survey teams, and demonstration teams. Many times they involve activities or projects originating within the homes which are carried over into school activities. In terms of school-plant facilities, these programs have resulted in school buildings that include chicken hatcheries, community freezer lockers, vegetable canneries, agricultural demonstration centers, testing laboratories for seeds and soils, animal-breeding stock pens, farm-machinery repair shops, experimental farms and garden plots, and milk-testing laboratories. Many of these programs are pointed up annually through fairs, exhibits, livestock shows, and skill demonstrations.

*Hobby and Avocational Centers in Community Schools.* Some community-centered schools, again emphasizing activities and work projects involving both parents and their children, have provided facilities and storage for such activities as boat-building clubs, furniture upholstering, and sewing circles. One school sends out girls to the usual ladies sewing circles to demonstrate new techniques and devices. This encourages many of the older women to come back to school for more new ideas and to use new facilities.

*Repair Shops With a Dual Purpose.* One community school has opened its machine repair shops, its auto repair shops, and woodworking shops so that fathers are encouraged to bring their damaged machinery to school during the regular school day. This arrangement offers wide opportunities for sons to work again with their fathers as in our own colonial days. Other boys welcome the opportunities for "man-to-man" social contact with the adults of their community. School is placed on a real-life basis with real problems to be solved and real advantages to be gained.

*The Guidance Center Is Needed by All.* In another school the guidance center, well supplied with vocational-information materials, testing devices, and competently trained counselors, is opened both to children within the school and to adults of the community. Much of the guidance material fits with equal application to children and adults.

*Community Public Improvements.* In another community the school has taken upon itself the responsibility for many public im-

provements. Their activities include furnishing and planting landscaping materials around public buildings; making benches and tables for schools and parks; installing street signs and numbers for the benefit of all.

*Space for Community-Fund Services.* One school offers office space and office equipment on a temporary basis to all the community-wide charity drives. In another building this same community has leased office space to some of the continuing community-service agencies, including the Boy Scouts, the Girl Scouts, and similar agencies.

### WHAT WILL YOU HAVE IN YOUR SCHOOL BUILDING?

Community-school buildings have been described in the previous paragraphs as "a house of a thousand rooms." Other sections of this chapter have been devoted to presenting basic principles as guides to be used in planning *for* school buildings and to be used in the planning *of* school buildings. School facilities in many different communities have been described for your consideration. Some of these things may be neither desirable nor even possible in your community. Nevertheless, a pattern of free public school buildings does freckle the landscape of this nation from coast to coast. And under the existing legislation in most of our states the local communities are free to have the kind of school buildings and facilities *they* want.

Your community can set its own goals and aspirations.

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## CHAPTER X

### COMMUNITY SCHOOLS AND THE PEOPLE WORKING TOGETHER

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"Working together" is the keynote of the community school. Together, the school and the people study their community and develop a program which meets its needs and uses its resources. Thus, the quality of living is improved.

Interpersonal relations are the warp and woof of the community-school program. The success of the community school depends largely on community understanding of the group-work process and skill in using it.

#### ATTITUDES UNDERLYING SCHOOL-COMMUNITY RELATIONS

Constructive attitudes underlie good relations. Among the attitudes most important in community-school relations are faith in people and respect for them. Basic is the belief that people in every local community (a) know their needs, (b) have simple, practical ideas about how these needs can be met, (c) can and will take responsibility for carrying out their ideas, and (d) have faith that the potential leaders in their midst will emerge as challenging situations call for their services.

Closely allied to faith is respect for every individual—for his values, his way of life, his talents. Everyone has some contribution to make to the group. Sometimes he recognizes it himself; sometimes the leader or another member of the group helps to draw him out. Acceptance of the overaggressive, cranky member is often difficult. However, if one realizes that the most disagreeable person is probably most in need of acceptance and that his hostile attitudes may arise

from feelings of inadequacy and inferiority, it becomes easier to understand and accept him.

Faith and respect fuse into a constructive attitude toward every member of the group. If one respects the goals and values of others, he will not try to superimpose his own values upon anyone else. He will try to see how he can help others to improve their way of life without undermining values that are important to them. This attitude often involves accepting others' ideas in part, if not in whole, and using these ideas in clarifying an issue or making a plan.

#### FOCUS ON A COMMON GOAL OR PURPOSE

A common purpose, a concrete and practical goal, and success in achieving it unify and strengthen relations in a group. The broad, common purpose is "better persons in a better community." In order to achieve this purpose the people should, if possible, propose certain concrete, immediate goals that appeal to them as worth while; in any case, they should accept the goals as their own. Each goal should be clearly conceived and stated in the members' own words. It should be further clarified by discussion.

In a problem-solving group the interaction usually follows this sequence: orientation (exploring the situation and deciding upon and stating the problem); raising questions to define and clarify the problem; making suggestions for its solution (ways to use resources and control conditions, and ways to integrate the members' points of view); evaluating the suggestions and selecting the best; and, finally, arriving at a group decision upon a plan of action. It is in this last stage that solidarity or dissension, co-operation or antagonism, acceptance of responsibility or nonparticipation becomes most evident. This is natural, for prestige and personal advantage or disadvantage are more likely to be involved in carrying out plans than in making them.

#### USE OF DIVERSE ABILITIES OF MEMBERS

A variety of abilities, interests, and backgrounds is an advantage, not a liability. Differences can be capitalized—used to good advantage. All members of the community have had firsthand experiences which they can contribute and against which they can judge the practicality of proposals. The more school people learn from the experiences of others, the more realistically they will plan better schools in better communities.

Many members have some special knowledge or skill that is needed to further the group's progress. Use of these talents not only enriches

the community but also meets a basic human need—people's need to be of worth and service to the group. The human resources of the community should be fully used in the community-school program.

Many lay members will make a unique contribution to the education and guidance of the children and young people. Some provide learning experiences for the pupils by inviting them to visit a farm, a housing project, an industry. Some donate special materials and equipment. Others teach skills which they have acquired—techniques of weaving, basketry, making hooked rugs, carpentry, painting, and music. One miner, a skilled violinist, gave music lessons to pupils and built up a fine orchestra. An old man taught pupils how to make the hickory baskets for which he was noted. Others shared their knowledge of "the old days"—the history of the community and local folk songs and stories. Many can tell young people about occupations with which they are familiar or about places and people they have seen in their travels. Julia Weber wrote, "On the way home I thought, 'Yes, that is what a teacher in a one-teacher school should do—invite others to teach what she cannot.'"<sup>1</sup> A few members of the community are "naturals" in the field of guidance. Difficult cases can sometimes be referred to them, when no other mental-hygiene resources are available, or just "when a feller needs a friend."

Possessors of special talent, knowledge, and skill may share them with other adults as well as with children and young people. In one rural community every woman was engaged in some handicraft which she had learned from her neighbors. Every family learned how to raise chickens more profitably; some learned bee culture. Life in that community was enhanced as its members shared their diverse knowledge and skills.

Some members improve interaction in a group by their special verbal ability. They can say what many others only think. From time to time they will state clearly and accurately the essential content of a groping discussion. Persons with verbal facility are needed in any group.

Other members have a knack for taking the tension out of a situation. To be an effective participant in a group, each member must continually revise his attitudes and his thinking. He does not merely add ideas to his previous knowledge; he incorporates the new into his old way of thinking, thus coming out of the group with a modified attitude or pattern of thinking. The tension which is often created in group discussions may be relieved by the member who has a hearty

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<sup>1</sup> Julia Weber, *My Country School Diary*. New York: Harper & Bros., 1946.

laugh, an apt story, a humorous way of looking at himself.

Still other members have warm, genial personalities that generate good will in the group. Their example stimulates others to be more accepting, more tolerant, more kindly.

These are some of the interests, abilities, intents, and backgrounds which the school should recognize and use in the process of working with the people of a community. In forming groups the leader should try to incorporate persons who have different backgrounds of experience and different abilities. Every group should include members with verbal facility; members who have firsthand knowledge of the problem to be discussed; and members who take a constructive attitude toward people, enjoy working with others, and take the tension out of situations. The composition of the group has much to do with its success.

#### KINDS OF SCHOOL-COMMUNITY RELATIONS

Members of the school staff have many different relations with other people in the community: informal personal relations, business and professional relations, relations as members of social and civic groups or community agencies, and relations that arise directly from working on school-community problems. These relations cut across social class lines and help to prevent stratification. School people should be aware of these networks of relations and know the key persons involved in them.

The influential persons in any community are not identified by their socioeconomic status or by "short-cut methods of personal identification."<sup>2</sup> Influence is highly individual. It is not guaranteed by a larger income, a better position, or a higher education than the average. One of the most revered residents in an industrial community was distinguished by his sincere interest in civic affairs, his modesty and tact, quiet assurance, willingness to accept responsibility, kindness, geniality, and approachability. Other influential persons in this community showed the same qualities in varying degrees.

An outstanding citizen leader in another community is quiet, unassuming, and devoted to the welfare of all the children. He is held in high regard locally. For many years he has been a partner in a modest manufacturing enterprise. At the same time he has been active in school, church, Red Cross, and social and civic organizations. Recently he served as chairman of a very important state-wide committee

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<sup>2</sup> Frank A. Stewart, "A Study of Influence in Southtown: II," *Sociometry*, X (August, 1947), 273-86.

on educational research to study the work of almost four hundred central schools. Every person is to be considered as a potential leader.

### Informal Personal Relations

Informal groupings are the nucleus of community relations. Persons meet and chat at the store, at the post office, before and after church, and at social meetings. They visit one another in family friendship groups. Co-operation in borrowing household things and in exchanging implements and labor is the basis of other informal groupings found in many villages and even in districts within large cities. Loomis<sup>3</sup> developed methods of studying the patterns of dynamic relations in any community. His sociometric charts picture the complicated visiting relations of families and of individuals and the patterns of exchange of farm implements and labor. People like to spend time with associates of their own choosing, at hours convenient to them, and in preferred activities.

These informal groupings contribute to school-community relations in several ways: They break down the psychological barriers often existing between teachers and the less-educated members of the community. In these casual contacts, lay people come to know teachers as human beings. Consequently, they feel more secure and at ease with teachers in more formal meetings on school problems. Moreover, being able to relate one's self to another person helps individuals to be at ease in a group. Knowing something about these informal groupings, the leader can arrange to have persons who are friendly with one another sit together. This gives the individual greater confidence in participating in a group meeting. In the forming of school-community groups for study, planning, and action, the leader should consider these prevalent casual relations.

### Business and Professional Relations

School people are also associated with other members of the community in various business and professional relations. If these are friendly and pleasant, they further good community-school relations. On the other hand, any personal antagonism which develops between buyer and seller, doctor and client, service-station attendant and car owner may carry over into discussions of the role of the school in community betterment.

<sup>3</sup> Charles P. Loomis, "Informal Groupings in a Spanish-American Village," *Sociometry*, IV (February, 1941), 36-51.

### Membership in Clubs and Other Agencies

School people frequently belong to church, social, and civic groups. Membership in these may strengthen the personal relations between school people and lay members of the community. As members of these groups, school people become acquainted with the activities of each organization and with the contribution which it makes, or can make, to the community. Thus, undesirable duplication of services will be avoided. An individual who is a member of several groups can aid co-ordination and co-operation among groups, interpret one group to another, and carry over effective procedures from one group to another. A teacher or administrator who is a member of one of these community groups may encourage its members to co-operate for the welfare of all rather than using pressure-group techniques to gain advantages for their own group. He can present the school as an agency that strengthens, supplements, and helps to co-ordinate the work of all community agencies—one that co-operates rather than competes with other social agencies.

### Citizens' Advisory Committees or Councils

The advisory committee or council relates people to the community school. The well-known co-ordinating council interrelates various agencies, including the school. In some communities, as for example in Philadelphia, the schools also work under an agency that has special responsibility for city planning or some other function.

These committees or councils are composed of representative citizens who want to help the school build a better community. They meet with school people in small groups and think through school and community problems together. For example, one committee composed of citizens from every walk of life—teachers, lawyers, ministers, the editor of the local paper, doctors, the public health nurse, farmers, storekeepers, and persons engaged in other occupations—met for two to three hours each month. At one meeting, for example, they recognized juvenile delinquency as the most pressing current problem. They studied its causes and fearlessly took action to control conditions that were giving rise to juvenile delinquency in their county.

The Battle Creek Public Schools Educational Advisory Council has been in existence more than six years. According to the superintendent, it "has proven invaluable to us as a means of keeping the community informed on our educational program as well as serving as an effective body of lay citizens who co-operate wholeheartedly with the faculty and administration in the development of educational

policy and program through school-community participation.”<sup>4</sup> This council meets at least six times a year and may be called together for special meetings upon one week’s notice. Its membership consists of two representatives from each local parent-teacher association—the president and another parent of the opposite sex—the principal of each school, the president of the teachers’ association, the chairman of the principals’ and supervisors’ group, the chairmen of the maintenance and custodians’ group and of the secretaries’ and clerks’ association, the superintendent of schools, officers of the Council of Parents and Teachers, and four additional members selected at large by the executive committee. There are no dues. Expenses are met by contributions from local parent-teacher associations. The superintendent believes this council has been successful primarily for the following reasons:

1. It was organized as a permanent means of maintaining close working relations with parents and other citizens in the community.
2. The members of the council are selected by the various educational groups and organizations which they represent.
3. New members are brought into the council annually or at least every two years.
4. Instead of occupying itself with formal programs and outside speakers, the council has devoted its meetings exclusively to questions of immediate or long-term planning and of concrete school policy and procedure.
5. All members of the council have participated actively in its discussions—teachers, principals, and supervisors—and time has been given for frank consideration of suggestions, criticisms, and appraisals of educational practices.
6. The educational philosophy of the school system fosters the free functioning of this advisory group, without tension, insecurity, or serious conflict regarding the development of education in the community.

Interdistrict committees or councils composed of representatives from each school exchange their experiences with various practices and co-ordinate their efforts for the district as a whole. The regional council extends its influence over a still wider area.

The role of the county superintendent in school-community relations was presented by Ralph C. Swan, Superintendent of the Perry County Schools, New Bloomfield, Pennsylvania, in a paper read at the convention of the American Association of School Administrators, Atlantic City, February, 1951. He described the role of the superintendent in a program of educational planning by the whole com-

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<sup>4</sup> Quoted from a personal letter from Superintendent Virgil M. Rogers, Battle Creek, Michigan, Public Schools.

munity—farmers, businessmen, professional men, housewives—as that of “an actual participant, directly or indirectly involved in almost every activity; preplanning with teachers and parents; striving to create better working conditions for pupils and teachers; creating the desire among people for better schools; selecting teachers; co-ordinating the whole school program with the community. . . . The process of bringing the thinking of a community together through meeting with teachers, school directors, service clubs, women’s clubs and public meetings draws on the superintendent’s office for educational leadership of the best type. This does not imply that the superintendent is wise enough or rich enough in experience to justify his making decisions for the community but that his leadership is of a type that fosters group decisions with breadth, depth, and quality that come only from the participation of many.”

Some administrators are wary of encouraging citizens’ advisory committees. Perhaps they fear that subversive elements will influence the committee, or that members of the committee will insist upon continuing outmoded educational policies. Other educators recognize that they lack the necessary leadership skills. Like any instrument, the citizens’ advisory committee may be used poorly or well. It may have a detrimental or a highly beneficial influence.

### Problem-study Groups

Many community schools have also formed problem-study groups concerned with education, healthful living, religious life, use of land resources, and other aspects of home and community life. These problem-study committees may appoint action committees of from three to five persons, who work on a specific problem until it has been satisfactorily solved.

Small informal study groups are an important part of the Antigonish, Nova Scotia, movement, which has brought marked improvement in the lives of the people. The movement was initiated by the Extension Department of St. Francis Xavier University, which became interested in the economic condition of the farmers, fishermen, and miners of the maritime provinces of Canada. Problem-study groups of not more than ten members met in the homes, under lay leadership. They were supplied by the Extension Division with study outlines, package libraries, and a periodical dealing with the movement. Various projects were proposed and carried out by the study groups. These included soil conservation, co-operative buying of seeds and fertilizers, health insurance, fisherman’s federations, plants for processing local products, and co-operative marketing of handi-

crafts. Although this movement did not originate in the public schools, children in the elementary and high schools were helped to gain an understanding of it. Its underlying philosophy recognized the fact that people have resources within themselves for leadership and action and emphasized the belief that education, to be good, should include community-betterment activities.

During the thirty years since the beginning of this movement, marked changes have occurred in the lives of the people. In addition to measurable results, such as the co-operative creamery and fish cannery, the potato warehouse, the outdoor skating rink, and increased personal savings, the movement has had even more significant intangible results. It has apparently discouraged communist agitation by removing conditions that breed discontent. It has developed local leaders, created a widespread sense of security and personal worth, and decreased religious discord.

In Greece, many individual peasants and rural villages have benefited from the application of a very simple idea adopted by the Greek government. "Practically all that happened, thereafter, resulted from the initiative of local communities."<sup>5</sup> The procedure was as follows:

1. A circular, drafted by a United Nations' adviser, was mailed by the Greek national government to all provincial governors. This circular briefly said that the national government would make a small daily payment (about 73 cents per work day) to each person employed on a public works' project selected and operated by the local community.
2. Someone in the community talked with the people about the offer and got their ideas as to what their village needed.
3. Having decided on the project, they presented it to the provincial governor.
4. The provincial engineer went to the community and mapped out and approved any project that was considered practical.
5. The people of the village went to work, using their own tools, materials, and equipment, and even working out the details for themselves without expert assistance.

The philosophy underlying this program was that the people of the villages had simple and practical ideas which they could carry out on a voluntary basis and with their own resources.

As a result, such projects as roads, flood-control facilities, and irrigation systems, water supply and sewer systems, reforestation, and many others have been carried out in approximately 1,500 villages.

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<sup>5</sup> Glen Leet, "They Did Not Wait for a Tractor," *Survey*, LXXXVII (March, 1951), 100-105.

Their success has, in many instances, replaced apathy and hopelessness with enthusiasm for self-improvement.

Also, problem-solving groups are concerned with their own cultural and vocational needs. For example, one of a series of booklets prepared for the use of study groups formed for the purpose of discussing problems of interest to the rural people of Manitoba<sup>6</sup> is about their so-called folk schools. This booklet presents the vital problem of educating all the people and suggests one way of meeting it. The booklet describes study groups and their achievements and outlines a pattern for the future development of real folk-school programs.

These problem-solving groups leading to action are a most effective instrument for community improvement. Through them the school and the people work together to produce tangible results.

### The Parent-Teacher Association and Child Study Groups

The aim of these co-operating groups is to help parents understand their children and provide the affection and experiences which they need. Although these groups should be informal, they should also be informed. The members can start with the things about which parents are most concerned and use published books, pamphlets, and magazines as they feel the need to supplement their own attempts to understand the causes of child and adolescent behavior. A useful kind of pamphlet is *Education for Responsible Parenthood*.<sup>7</sup> In its eighty pages, it includes facts about human development and a discussion-leader's manual. In addition to the many fine pamphlets dealing simply with special aspects of child care and education, many members would profit by reading a semipopular book that brought together facts about children's development, how they learn, how to deal with common behavior problems, and the guidance of children and their parents.<sup>8</sup> The systematic child-study method developed by Prescott has proved very effective with both teacher and parent groups.

Child study leading to better child development is a basic project of community groups. Moreover, child study groups have also helped parents to understand themselves and relate themselves to other people.

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<sup>6</sup> John K. Friesen and John M. Parsey, *Manitoba Folk-Schools: The First Ten Years—1940-50*, p. 1. Winnipeg, Manitoba: Study Group Committee, Co-operative Services Branch, Legislative Building, January 1, 1951.

<sup>7</sup> *Education for Responsible Parenthood*. Raleigh, North Carolina: Health Publications Institute, Inc., 1950.

<sup>8</sup> A recent book of this kind is Ruth Strang's *Introduction to Child Study*. New York: Macmillan Co., 1951.

### Youth Groups

The schools and the community groups come together as students work with adults. Superintendent Kleinert<sup>9</sup> described numerous ways in which a community-school service program motivated students, especially of high-school age. High-school students tabulated the information gathered by some forty townspeople in a survey of the community; they served as discussion participants and leaders in many of the leadership meetings; they worked with adults on some of the committees; they assisted in many school and community betterment projects. Thus, community relations cut across age groups and vitalized the school curriculum. Kleinert concluded:

Pupil attendance will go up. And why shouldn't it? For at last you have made school a place where a student can go with the expectation that he is going to do something which will be of interest and profit to him *now* and *where he lives*. I can also promise you that you will get better teachers and that you will hold them longer because, once they get the idea of this technique of involving the community in what they are doing, their job becomes much more challenging, more interesting.

The Youth Council in Green Sea, South Carolina, recognized the need for better recreational facilities.<sup>10</sup> Many of the young people complained: "We have no place to go and nothing to do." The Youth Council obtained the co-operation of the Adult Community Council, was given a piece of land adjoining the school, and raised money for equipment. Recognizing that many pupils had no free time to play after school, the Youth Council persuaded the principal and the faculty to schedule an activity period during the school day. One result of their practical recreation program was to make school more attractive to a number of pupils who would otherwise have dropped out.

### Mass Meetings

Occasional mass meetings of all citizens are best made a part of a continuing community-council program, rather than an isolated event. They may be used for several purposes: to share the inspiration and vision of a few persons, to obtain ideas from a large number of persons, to introduce a program of school-community co-operation, to

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<sup>9</sup> Erwin J. Kleinert, "Appraising the Effects of the Educational Program in Rural Areas." Unpublished paper read at Rural Education Section, National Education Association, Atlantic City, February, 1951

<sup>10</sup> Amber Arthun Warburton, *Guidance in a Rural Community*. Washington: Alliance for Guidance of Rural Youth with the co-operation of the Department of Rural Education, National Education Association, 1952.

report the progress and the conclusions of small groups. These purposes may be accomplished in various ways.

The first problem is to be sure that all the members of the community or their representatives are present. This was accomplished in Green Sea, South Carolina, by personal visits. One consultant from either the State Department of Education or the Alliance for Guidance of Rural Youth teamed up with a member of the local community. They stopped to talk with farmers in the field and with housewives in their homes and told them about the meetings.<sup>11</sup> Personal contact of this sort is more effective than the usual letters, notices in the local newspaper or church bulletins, or announcements of the meeting written by the school children to their parents.

Kleinert described another method of bringing all the people to a mass meeting to discuss the community-school program:

First the superintendents of schools met together to discuss the program. They then invited six citizens to participate in another meeting. Each of these six citizens then went out and invited six others, making a total of forty-two laymen for the next meeting. The forty-two then formed themselves into a committee for the purpose of inviting as many people as possible to a big mass meeting where the purposes of the program were again discussed. At this mass meeting everyone who attended was given the opportunity to express his field of interest in community living.<sup>12</sup>

The second problem is to plan an appealing program. At the Green Sea meeting a home-town boy who had attained a position of prominence in the Department of Agriculture was the chief speaker. The people wanted to see and hear "Our Tom," and they were not disappointed. With his expert knowledge of the use of land resources, he pictured the possibilities in their local situation—the use of their resources for other kinds of crops, home gardens, and livestock—and the recreational advantages of their county. He pointed out that recreation could become an important occupation, employing many farm people who would otherwise have to leave the country to seek employment in towns or cities.

Instead of a talk or lecture, the large group meeting might feature a motion picture or a play showing the community as it has developed and as it might become. Any of these methods may be used effectively to arouse interest in a better quality of life in the community.

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<sup>11</sup> Amber Arthun Warburton, "A Rural Community Plans for Guidance of Its Boys and Girls," *Child*, XV (November, 1950), 58-59+.

<sup>12</sup> Erwin J. Kleinert, Superintendent of Schools, Rockford, Michigan, "Appraising the Effects of the Educational Program in Rural Areas." Unpublished paper read at Rural Education Section, National Education Association, Atlantic City, February, 1951.

The third problem is to obtain active participation by all members of the audience. This has been solved by dividing the large group into small groups of about six members each. They quickly get acquainted and choose a chairman, a recorder, and a reporter. They discuss a single, simple question or problem in the limited time available. Each member has a chance to express his ideas on it. The reporter from each group then briefly reports to the large group the best ideas that have come out of the small group. It is sometimes helpful to have one group demonstrate the method to the audience as a whole. This shows them concretely how to go to work, and often stimulates their thinking on the problem.

The fourth problem is to provide for further action, as, for example, the appointment of a steering committee or the formation of study groups which will meet regularly. A demonstration of how such a group works, with comments by a person skilled in group dynamics, does much to help the groups get started. Lippitt<sup>18</sup> has given a detailed description of this kind of demonstration.

### Institutes

Institutes are concentrated programs of in-service education for school people and members of the community. The Institutes of Breathitt and Harlan counties, Kentucky, were attended by all the school people and many citizens. Conducted like workshops, these institutes featured discussions of health and guidance problems, panel discussions of various subjects by pupils, dramatizations of interviews, demonstrations of group work, and instruction in games and handicrafts.

### COMMON FEATURES OF PROGRAMS OF SCHOOL-COMMUNITY RELATIONS

Common features of the most comprehensive programs of community betterment may be summarized as follows:

1. A person with vision gives the people of the community initial impetus and inspiration.
2. A mass meeting is held to lay the foundation for community organization.
3. Small, informal study groups work on different parts of the program and carry out their plans. The most important personal relations and community planning often take place in the small group or subgroup.
4. The use of consultant service, printed material, radio talks, visual aids, or financial assistance helps to increase efficiency, sustain effort, and get results.

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<sup>18</sup> Ronald Lippitt, *Training in Community Relations: A Research Exploration toward New Group Skills*, pp. 81-88. New York: Harper & Bros., 1949.

5. Recognition of achievement is given in the form of objective evidence of improvement and, in some instances, by published reports of progress.
6. Personal development of individuals is achieved through the experience of working successfully with others for the welfare of all.
7. The philosophy of the program includes belief in the untapped potentialities of people, acceptance of their points of view and values, and emphasis on the importance of translating good ideas into action.

One may find no better guide to school-community relations than the suggestions from the Quaker Book of Discipline referred to by Stuart Chase.<sup>14</sup> The members go to meetings to learn. "Nobody outranks anybody." There are no official leaders. The "members pool their knowledge and experience." All respect the judgment of others. The ego is kept in place; "I-feelings" are discouraged. Facts are considered and differences fused or integrated. When in doubt, as well as at the opening and closing of the meetings, members wait in silence. The meetings are usually limited to not more than twenty persons.

#### GROUP-WORK METHODS AND TECHNIQUES

Let us assume now that the school people have established friendly personal relations with persons in the community, that they take part in some community organizations, and that they work together with citizens and parents in study, planning, and action groups formed for the purpose of school and community betterment. The important question now is how to improve the quality of these group experiences. Success in planning together to improve the school and community life depends largely on an understanding of the group process and skill in participating in it. Both community members and school personnel need to delve more deeply into the dynamics of the group experience.

More specifically, a high quality of group experience requires:

1. Skill in forming groups.
2. An understanding of the nature of interaction and communication.
3. Ability on the part of the leader to facilitate favorable interaction and to help all the members of the group understand and use effectively the group-work process.
4. Skill in using special techniques of group work, such as group discussion, role playing, committee work, "play back," summary, observation of group process.
5. Training in community relations.

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<sup>14</sup>Stuart Chase in collaboration with Marian Tyler Chase, *Roads to Agreement*, chap. vi. New York: Harper & Bros., 1951.

### Skill in Forming Groups

Success in a group, especially a small or subgroup, begins with the selection of the members. As was stated earlier, it is desirable to have members each of whom makes some special contribution to the group problem or procedure. There should be persons who have firsthand experience with the problem, persons who can take the tension out of situations, persons who can communicate clearly and incorporate the ideas of others into a summary statement. There is value in a heterogeneous group if the leader is skilful in helping each to make his special contribution. Each member of the group may assume leadership responsibility as opportunity arises. The dominating, hostile member is most difficult to deal with. He influences the group without being influenced by it. His negative attitude may be contagious and have a serious disruptive influence on the group. Even personal conferences may fail to change his deep-seated attitudes. It is best not to include an individual who is bent on disrupting the group, if it can be avoided.

### The Meaning of Interaction

The word *interaction* describes any group in action. Its essence is purposeful behavior of the members—behavior whose meaning is clear to them. A study of interaction shows how the behavior of one member both influences and depends upon the behavior of others. It is a circular response: what one member says or does evokes a response from others, which, in turn, acts as a stimulus to further action.

Interaction is an emotion-arousing, tension-producing experience. As was suggested earlier in this chapter, some tension is produced even in the most congenial groups, as each member modifies his views in the light of the discussion. Tension may be relieved by humor or by discussion that clarifies goals and purposes. Tension mounts when it is repressed or suppressed by rules or by domination on the part of the chairman or certain members of the group. It also increases when the discussion seems aimless or futile. Tension is signified by facial expression and bodily movements—restlessness, looking out of the window, withdrawing from the discussion.

A number of factors influence interaction: (a) the roles which the members play, (b) the culture, (c) the kind of problems with which the group is concerned, (d) events in the world beyond the local community, and (e) the group work skill of the leader and members.

*Selecting Members' Roles.* The role which each member plays in any given discussion is an important element in co-operative effort. Each person's participation in the group is influenced by his abilities,

values, personal relations with other members, motives, goals, previous experiences, and current interests. The effect of these personal factors should be recognized.

If members of the group are taxpayers, their point of view on a particular educational program may be influenced by the appeal to the pocketbook. Only an understanding of the objectives of education and of the methods by which they may be attained is able to neutralize the natural self-interest of the taxpayer. If he is to vote in favor of a tax levy for the schools, he must be convinced that his money will be spent wisely and well. As a voter, he may influence education directly by balloting on tax levies and on the members of the board of education.

The parent tends to view the problem under discussion with reference to his own children and his ideas as to how they should be educated. In the community school he gets a broader view. By working with others, he sees education in a new light and begins to recognize its value for the all-round development of all the children in the community.

Personal antagonisms often enter into group discussion. Mrs. B. takes a stubborn stand simply because she does not want to agree with Mrs. M. It is also difficult for many persons to admit a change in their point of view after they have stated it positively in public. In an account of a faculty meeting, Lippitt<sup>15</sup> makes vivid the effect of personal relations and attitudes on group thinking.

Certain individuals tend to play certain roles consistently. There is the "strong silent man," who sums up discussion or makes pertinent suggestions at just the right moment. Another member may be recognized and responded to as "the life of the party." The skeptic can be expected to raise doubts and objections about any proposed measure.

In many groups, unfortunately, there are individuals who have a detrimental effect on the interaction. These, too, should be recognized. Most destructive to the morale of a group is the chronic complainer—the person who is actively "agin" any proposal and who openly expresses his opinion that the meeting is a waste of time. Such a person can arouse a negative attitude and spread dissatisfaction in the group as a whole. Personal contacts outside the meeting are usually needed to give such a member an understanding of the group process. Another difficult member is the person who joins the group with the intent of converting it to his point of view. He is neither openminded nor fairminded. He presents his side of the question but does not listen to the other sides or incorporate other ideas into his thinking. His pur-

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<sup>15</sup>Leland P. Bradford, Kenneth O. Benne, and Ronald Lippitt, "The Promise of Group Dynamics for Education," *NEA Journal*, XXXVII (September, 1948), 220-22.

pose is to influence the group without himself being influenced.

These and many other roles should be recognized in the study of the group process. They help explain why individuals act as they do in groups. In ideal community-school relations, personal prejudices and self-interest are subordinated to the main goal or purpose toward which all are working together.

*Influence of the Culture.* It is very important for school personnel to know the traditions and customs of the people in the community. These vary widely.<sup>16</sup> In a permissive atmosphere people feel free to recognize the strengths and weaknesses in their way of life. Under such conditions they are ready to build on the good and gradually to modify their outmoded ideas and practices.

*Influence of the Nature of the Problem.* Too much emphasis cannot be put on the choice of a goal that seems worth while to all members. That is perhaps the most important unifying factor. A worth-while goal that is accepted by all the members of the group calls forth their best thinking, minimizes personal antagonisms, diminishes self-interest. An inappropriate goal is likely to arouse antagonism, apathy, or a sense of discouragement with group effort. Lack of skill in problem-solving may have the same effect. If people of the community have an initially unsatisfactory experience with school-community planning, they may refuse to attend future meetings.

*Influence of Forces Outside the School.* Destructive as well as constructive forces have a wide-open field for action in community-school relations. Frequently certain vicious, well-organized, and coldly calculating forces use the democratic process to serve their own purposes. Their techniques must be recognized: Small, informal groups may be used to indoctrinate key persons. In district meetings and mass meetings glib persons use catchy slogans and rapid-fire, superficial arguments to influence others, without in the least degree being influenced themselves by the discussion. Another technique is to prolong the meeting until the majority of fair-minded people have left and only the subversive minority members remain to vote. The tolerant, easily influenced majority often do not recognize these destructive forces and the methods they use. Some who recognize them do not know how to combat them.

Education works in a vortex of destructive forces. Liquor interests push the sale of alcoholic beverages; roadhouses exploit young people's desire for adventure and new experiences; sensational movies, radio broadcasts, television programs, books, and magazines change people's

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<sup>16</sup> Irwin, T. Sanders, *Making Good Communities Better*, pp. 14-30. Lexington, Kentucky: University of Kentucky Press, 1950.

values in the wrong direction. War introduces many young men to experiences that make it difficult for them to adjust in their families and home communities. Unfortunately, many of these demoralizing forces have financial resources far exceeding those of education. They can buy the best talent to prepare psychologically subtle and attractive appeals and distribute them widely.

It is not enough for the community school to develop techniques of planning and working together. It must also develop techniques of controlling the demoralizing forces that will defeat its efforts.

### The Leader's Group-Work Skills

Group-work procedures likewise influence the interaction. For example, if parliamentary law and forms of organization are neglected in a large group, confusion may result. If they are overstressed, initiative is likely to be squelched. Some planning is necessary, but it should be flexible and co-operative. A feeling of unity and permissiveness should be created, and two-way communication should be established between the members and the chairman.<sup>17</sup> The leader should be careful not to obscure the real significance of the discussion by forcing the members' statements into inappropriate categories. It is possible to confuse the relationships among ideas by making a list of briefly stated items

The leader helps all the members to feel free and easy; he focuses attention on the goal they want to attain; he helps certain members to think more specifically and to the point; he does not evaluate or judge their remarks, although he may sharpen, emphasize, and relate the ideas they express. As opportunity offers, he suggests ways in which they can improve their procedures of working together. It often happens that an effective leader will talk quite a bit in the beginning as he helps the group understand his role and the role of every member. As the members become more skilful, the leader's percentage of participation tends to decrease. From time to time he may explain why certain meetings or parts of meetings give greater satisfaction than others. He may also spend some time in teaching the members unfamiliar group techniques, such as role playing, and the evaluation of their own group process. A few specific group-work techniques will be briefly described in the following pages.

*Sociometric Technique.* In any situation, interaction is usually facilitated by the use of some form of the sociometric technique. For example, in a group of rural youth, the simple method of asking the

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<sup>17</sup> Sam Miller, "Planning for Participation," *Journal of Social Issues*, V (Winter, 1949), 33-41.

young people shortly after their arrival at the camp to "list the five persons (in order of preference) with whom they would most enjoy working during the camp session," not only revealed sex and age cleavages but also resulted in "greater participation in discussions, larger degree of group identification, and more work accomplished. It would appear, therefore, that this technique of selecting groups is valuable in guaranteeing some degree of congeniality."<sup>18</sup> Specific steps to be used in obtaining choices and making a sociogram of various groups are described in other references.<sup>19</sup>

*Role Playing or Sociodrama.* As a means of understanding other persons and translating insights into actual human relations, the sociodrama can be very effective. Briefly, this technique involves (a) deciding upon a problem situation common to the group; (b) describing the situation concretely and realistically—the warming-up process; (c) selecting members to play the roles; and (d) discussing the feelings of those playing the roles, the relations involved, and ways in which the situation might have been handled more effectively. Lippitt<sup>20</sup> gave examples of role playing as used in an experimental workshop. In one situation a teacher demonstrated how she interviewed an administrator to get his approval of a more active program of intercultural education which she wanted to introduce in the social-studies classes. First she dramatized the interview as she had originally held it. This dramatization was followed by a diagnostic discussion introduced by the question, "Why do you think the school administrator reacted the way he did in this interview?" Having made the diagnosis, the members of the group then suggested ways in which the teacher might improve this kind of interview. The teacher then re-played the role, with the administrator maintaining the same role as before, but responding as he naturally would to the changes in the teacher's approach. The discussion that followed brought out the improvement in the teacher's second interview.

Another situation described by Lippitt was a meeting of parents from various kinds of backgrounds. Their feelings were expressed in asides. Sometimes an individual gains the clearest perception of how another person is feeling through a reversal of roles in which he re-

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<sup>18</sup> Dale Faunce and J. Allan Beegle, "Cleavages in a Relatively Homogeneous Group of Rural Youth," *Sociometry*, XI (August, 1948), 207-16.

<sup>19</sup> Helen Hall Jennings, *Sociometry in Group Relations*. Washington: American Council on Education, 1948.

Ruth Strang, *Counseling Technics in College and Secondary Schools*, pp. 244-47. New York: Harper & Bros., 1949 (Revised).

<sup>20</sup> Lippitt, *op. cit.*, pp. 102-7, 122-28.

sponds to the situation as he thinks the other person would. In this laboratory type of practice, in which the comments are not about the person but about the role he has chosen to play, members of the group feel free to try out new ways of handling situations that they have found difficult. The effectiveness of the role-playing technique has been repeatedly demonstrated.

*The Summary Report.* One reason why some group discussions give members a sense of futility is that some important contributions are lost, and progression in problem-solving is not evident. To prevent this, the leader should take responsibility for catching good ideas, no matter how feebly expressed, and relating them to one another and to the goal toward which the group is working. This may be done during a meeting, at the end of a meeting, or at the beginning of the following meeting to review progress to date. In these summaries, as well as in his other comments, the leader demonstrates the skills of listening and learning, understanding, clarifying, and relating the diverse contributions of the group. Soon the other members begin to do likewise.

*Communication Skills.* Teachers do not always communicate readily with other members of the community; they speak another language. Members of the community do not always accept teachers or understand the pedagogical expressions which they use. Other semantic difficulties also prevent two-way communication. Word meanings need to be clarified for the group. This is especially true of the more abstract words. For example, to one person *co-operation* may mean "working with others." To another it may mean "doing what I want them to do" or "doing what they want me to do." Meanings grow out of individual experiences. This and other semantic principles should be recognized.

Jenkins and Lippitt<sup>21</sup> mentioned several barriers to communication. One is people's lack of opportunity to share their feelings with one another or their reluctance to do so. Few groups plan time for this kind of interchange. Even when there is time, the members have difficulty in talking about the way they really feel with regard to the situation and the persons in it. The second barrier to communication includes acceptance of things as they are and resistance to change. The third barrier lies in the composition of the group. A dominating person or majority may inhibit other members who do not feel free to speak frankly.

*Observation and Evaluation.* In order to improve the group

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<sup>21</sup> David H. Jenkins and Ronald Lippitt, *Interpersonal Perceptions of Teachers, Students, and Parents*, pp. 86-88. Washington: Division of Adult Education Service, National Education Association, 1951.

process, observation and evaluation are necessary. For this reason it is often desirable to appoint one member of the group to observe and to make tactful and constructive comments on the interaction among members and leader. He should be alert to the effect which the experience is having on individual members; no one should be made to feel inferior or inadequate as a result of the group experience.

The analysis of interaction is complicated; it requires continuous study of the pattern of group activity, not merely a single snapshot. The relations among members over a period of time are of utmost importance.

One may analyze a group experience by charting the details of the observed and recorded group activity from meeting to meeting, noting:

1. Each member's participation from meeting to meeting: to whom he talks, how much he talks, what he says, the responses of others to him
2. Frequency and relative amount of various kinds of activities—orientation, questions and answers, suggested solutions, co-operation, antagonism, and other responses.<sup>22</sup>
3. Evidences of tension and factors that contribute to or lessen it.
4. Changes in nature of interaction from the first to the last meetings.
5. Barriers to attainment of the group's goals, and the ways in which they are dealt with.

### Importance of Training in Community Relations

Many attempts at school-community co-operation have failed. Members of the community have hopefully joined a planning group but have become dissatisfied for various reasons: They did not feel free to express their ideas; the leader or one or more members of the group dominated the discussion; crises arose which resulted in disruption instead of growth; lack of basic facts left the group wandering around aimlessly in a thicket of opinion. These persons felt frustrated, and considered the group activity a waste of time. Consequently, they refused further invitations to participate in community planning.

This feeling of futility could have been prevented by effective group-work methods and techniques. These can be learned, as Lippitt<sup>23</sup> has shown, in a workshop type of experience. If a group has a nucleus of persons who have acquired increased sensitivity and consideration for the feelings of others, all the members are likely to ac-

<sup>22</sup> Robert F. Bales, *Interaction Process Analysis: A Method for the Study of Small Groups*. Cambridge, Massachusetts: Addison-Wesley Press, 1950

<sup>23</sup> Lippitt, *op. cit.*

quire similar attitudes. These attitudes make them receptive to observation and improvement of the group process.

### CONCLUDING STATEMENT

A good relationship between school people and all members of the community is central to the success of the community school. This relationship depends on a number of factors such as the personality of the individuals, a clearly stated and accepted common goal or purpose, and the various members' roles as individuals and as participants in other groups. Overcoming destructive influences and learning the effective use of group-work methods and techniques are promising avenues to the development of ideal relations in a community school.

Personal growth through community-school relations is an important by-product. As teachers work with other adults in the community, they form more satisfying contacts than they did when their work was confined within the four walls of the schoolroom. The group experience has similar values for lay members. As all see results in community betterment, they gain an increased sense of personal worth.

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## CHAPTER XI

### THE COMMUNITY SCHOOL AS A SOCIAL INSTRUMENT

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Syracuse, New York

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The functions of public schools in American society are undergoing continuous change. This is both inevitable and desirable. It is inevitable that an institution so integral a part of our culture should reflect cultural change in both content and function. It is desirable that our educational system should play a major role in the process and do its share in guiding the direction of change.

During the past several decades, increasing demands have been made on the public schools to perform functions and to provide services that were formerly carried out by other social agencies or by the family. The emergence of the community-school concept is another step in the expansion of the role of the educational system in our society. The development of the community school is a response to the realization that a more effective instrument is required to help meet the changing needs and conditions of society. The community school, through its educational program and through the direction and leadership it may provide in community affairs, can serve as a dynamic social force in shaping community life and in solving community problems. The purpose of this chapter is to consider the school as a social force or instrument which may give direction, along with other social agencies, to community life and development.

#### THE GROWING COMPLEXITY OF OUR SOCIETY AND TASKS

In the society of earlier America, the tasks confronting its members were relatively simple. This does not mean that community problems were less difficult of solution, but the insights and means at hand

for their solution were frequently lacking. Furthermore, the tasks were less diverse than today. The task of obtaining an adequate food supply may have required a greater expenditure of time and energy for a given individual, but the ways in which food could be obtained were fewer. It was probably more difficult for educators to teach a typical child a given concept. There was little knowledge of educational methodology or of the psychology of learning. But the scope of ideas to be learned and the variety of adult responsibilities to be prepared for were relatively few. Educational responsibilities were less complex.

The function of the school was fairly clearly defined and rather limited. Children of a restricted segment of society were taught the basic skills of communicating and computing, together with a very limited range of scientific and social content. For a still more restricted segment there was a classical higher education which was also vocational preparation for a few professions. The other necessary learnings occurred somewhat at random in home, church, and the community at large. Apprenticeship-training provided more or less directed learning for some, but most learning was an incidental part of growing up and participating in the life of the community. The function of the school was limited to the arena of the classroom. The needs existing in the community were met by individuals or by informal groups.

During the past several generations our society has increased in complexity with an ever growing rapidity. Two basic factors which have contributed to the complexity have been the steady growth in and the increasing mobility of population. Although there were steadily falling birth rates from about 1880 to 1940, the rate remained relatively high in rural areas, particularly in those sections of the country where the economy was unable to adequately support the population. One of the results was the migration of large numbers of people to cities where opportunities for economic and social advance appeared to be greater. The rate of migration was also stimulated by the invention and development of farm machinery which reduced the need for farm labor. Technological invention has been both a cause and a result of the growing complexity of society.

The curve of technological innovation has been rising more and more sharply. Invention has stimulated invention, and thousands now engage deliberately in research as compared to the tens of but a few decades ago. The face of America and the lives of its people have changed unrecognizably under the impact. It has become a truism to note that, aside from language barriers, George Washington would

have been more at home in the land of Pericles than in America today. Some indication of the complexities of today's living is apparent from the thousands of categories listed in a classified telephone directory of a typical city, or from the many more thousands of occupations listed in a comprehensive occupational index. The multitudes of vocations give a clue to the complexity of our culture. Innumerable varieties of tasks must be performed if our society is to function smoothly.

The changes and innovations have not been restricted to technology. There have been many developments in human relations. Our present universal use of automobiles is at least as much due to the social provision of a highway network as to the technical invention of motor cars or paving materials. In turn these led to the ubiquitous traffic court and to changed systems of law enforcement for dealing with highly mobile criminals.

Chambers of commerce, Boy Scouts, community chests, the American Medical Association, consumer or producer co-operatives, service clubs, and the League of Women Voters are but a handful of the host of social organizations created to satisfy emerging needs. During the past two decades we have seen the phenomenal burgeoning of governmental agencies, each presumably designed to perform socially useful functions. For example, one governmental agency, particularly, has been designed to facilitate the wider use of technical inventions. This innovation, the Tennessee Valley Authority, has transformed the lives of unnumbered people.

Internationally, to meet the threat of annihilation and to improve the total welfare, our generation is in the process of inventing new world-wide institutions. There are, for example, United Nations, Marshall Plan, Point Four and others. Some, like the World Health Organization, function smoothly with little fanfare. All are still in their infancy, and no one is certain of the directions of growth. Constant improvisation and invention to fit emerging demands can be anticipated during the indefinite future.

In a corresponding manner each community is adapting to pressures, both external and internal. Solutions in one community do not necessarily fit in another. Provision for the control of gambling in a Nevada community may be very different from its counterpart in an Illinois community of equal size. This is true even though the same forces may be promoting gambling in both communities. The traditional town meeting may be fully effective in a stable New England village yet prove impossible in the near-by city. These differences due to geographic variations are important, but changes due to the passing

of time are even more striking. Societal answers that were adequate in one generation have often proved inadequate in the next.

### The Growing Scope of School Responsibilities

Inevitably, during all this ferment and change among technical and social institutions, the public schools have been profoundly affected in many ways. For it has been through the schools that people have sought, in part, new solutions to problems, many of which arose in the wake of the rapid changes taking place. This has resulted in a broadening concept of what schools should do, what purposes should be fulfilled by institutionalized education.

In ever growing volume schools have shouldered an increasing number of responsibilities, some of which had formerly been carried exclusively by other social agencies or else not previously thought necessary. All agencies and institutions have had increased responsibilities and are co-operating more fully in their achievement. Some functions, like vocational training and the prevention of juvenile delinquency were ignored or were left to agencies other than the public schools. Today, schools are expected to have a large share in both. People throughout the country take many of these new school tasks for granted but disagree vigorously about others.

We are generally agreed that all people should have a chance at education, though only recently have we approached this ideal in practice. Children geographically isolated now have school buses; financial-equalization schemes help impoverished communities; racial barriers, physical handicaps, or subnormal intellectual capacities no longer prevent adequate educational opportunity to the degree they once did; and most children now reach the secondary level before leaving school.

In many schools the scope of the curriculum has been growing. Not only do grade-school children today read and write more than children of earlier days but they also weave and sew, use wood- and metal-working tools, study motion pictures, take field trips, play musical instruments, dance, dramatize, and carry on the other meaningful activities of a modern school. For example, high-school students learn to drive with safety, receive instruction in consumer education and dancing, participate in guided work-experience in local industries or business, and study homemaking, child care, or vocational education. Schools are in use more of the time: Community groups hold meetings or play games during after-school hours; adults study vocations or hobbies in evening classes; school grounds are in organized use during holidays and vacations; and camping under school direction may be an all-year-round activity.

In a community school any of these activities or far more diverse ones may be going on. Where a major objective is to improve living in the total community, students of all ages pursue whatever activities are relevant. The school in co-operation with the rest of the community helps get the jobs done. An obvious question, "Can we afford all this educational expansion?" is treated but sketchily here.

### Financial Resources for the Task

In America there are resources to finance any internal improvement we need and want strongly enough. The growing mechanization has made possible the widespread substitution of inanimate power for human muscles. The human brain, too, will probably become obsolete for some types of operations, such as routine bookkeeping, product inspection, and manufacture.<sup>1</sup> Progress in electronics means that a growing multitude of tasks now performed by relatively skilled humans can be done more accurately (and soon more economically) by machine. These innovations are freeing an increasing number of people to perform "service" functions. By service functions here is meant those operations which are not devoted strictly to the production and fabrication of goods (as in agriculture and manufacture) and which are helping to make life pleasanter and safer (as in government and medicine). More and more people can be released to perform those functions, such as teaching, that for the foreseeable future will continue to be done best by people rather than by machine. All of this should continue to raise the real standard of living and to make possible an improved school program. We already can afford a far better education than we have realized.

In the bottom of the depression during the early 1930's our real national income dropped to less than \$42 billion. In the period since that time and particularly with the full production beginning during World War II, the real income has risen fourfold. By 1951 the rate of annual national production had reached more than \$300 billion with a 1935-39 dollar value of \$168 billion.<sup>2</sup> There is reason to believe the rate will continue to rise. During this time we have been applying only about one-fortieth of our income to the support of all education in our country, early childhood through college—far less than we spend for tobacco alone.<sup>3</sup> We can provide a richer support, then, both by the

<sup>1</sup> Norbert Wiener, *The Human Use of Human Beings*, pp. 186-88. Boston: Houghton Mifflin Co., 1950.

<sup>2</sup> *Fortune*, XLIV (October, 1951), 26.

<sup>3</sup> Harold Rugg and B. Marian Brooks, *The Teacher in School and Society*, p. 208. Yonkers-on-Hudson, New York: World Book Co., 1950.

continued rise in our real national income and by using a larger share of it. In fact, the growing mechanization of production and operation may demand an increase in the proportion of people employed in such service areas as education for the maintenance of employment and purchasing power. This is especially true if the threat of war should recede so that vast numbers would no longer be needed to produce for the bottomless pit of war but could produce for consumer needs.

### New Challenges for the Schools

Not all schools have attempted to or have been able to keep pace with societal needs. It is probably inevitable that there should be a considerable lag in assuming new responsibilities because of financial needs and for the human reasons of inertia and inadequacy of training for the task. In the period ahead, our schools can be expected to face many new challenges. To the degree that schools rise to the challenge, they will grow in their effectiveness as instruments for the solution of social problems; to the degree that they fail, they will be displaced in public influence and recognition.

The broad changes that have been indicated—the growing complexity of our culture, the increased numbers of workers freed by machines to contribute to more civilized living, the new solutions being sought to emerging problems, and the growing role of education in helping provide solutions—have their impact upon each community. Within each community, the problem of translating potentiality into reality calls for a wisdom that can be released only through extensive teamwork among the peoples and agencies concerned. Only through careful co-ordination can we reinforce each other and avoid wasteful duplication of effort. Since a major function of the school is the release of intelligence and since the potential contribution of education is so great, our schools should be key members among the agencies and institutions making up the community team.

### THE UNIQUE CONTRIBUTIONS OF COMMUNITY SCHOOLS

When schools, in the development of their programs, turn to the community for their control and direction, they become sharpened tools for the use of people in their attack on social problems. Such schools are in a position to make unique contributions to society, and if their contributions are not significantly different in kind from those made by other schools, they can certainly be different in degree.

Not the least among the contributions of the community school is the provision of opportunities to form attitudes based upon objective

judgment and observation. How are attitudes formed? Obviously the process is complex and operates through many agencies: the press, radio, and by word-of-mouth, among others. Not the least influential are the schools. The attitudes and prejudices possessed by young children often stay with them for life. Fortunately, they are not in-born but are learned. In normal areas of experience, children are learning attitudes both favorable and unfavorable toward many segments of the community: toward industries, trade unions, businesses, professions, and local organizations. These learnings are an important part of the school curriculum, whether or not they are consciously planned. Since attitudes are products of learning, they are subject to modification, and inaccurate views can be helped to conform to reality.

In a community school where children are not isolated but are actively engaged with others of the community in a direct effort to improve welfare, they may form their own attitudes from firsthand experiences. They are in a position to see the role other institutions and agencies are playing in attacking community problems, and they learn to accord high respect where it is due. They have an opportunity to observe the contributions of various racial and religious groups and to develop better understanding of them. They see the possibility and the importance of ever higher standards of life and how all can work to achieve them.

### Improving Community Welfare

The school is the one institution in the community which reaches into the greatest number of homes and in which every family can feel ownership and freedom in participation, and for this reason it is in a peculiarly advantageous position to play a leading role in community welfare programs. As the institution dedicated to learning and to consideration of things of the mind, it is the natural center for the study of community problems and the natural co-ordinator among the various community organizations. It may serve as the platform upon which members of the community may function. School faculties are not necessarily leaders in any particular activity; the best qualified individuals of the community assume leadership without regard to their customary roles.

In several notable instances, educational personnel have provided the major leadership in changing the lives of community members, and other adults have followed their lead. In others, school personnel have been not so much leaders as co-ordinate workers in a broad attack upon key problems. In all cases the schools have been im-

portant centers for group planning and study. To this end, community-school buildings are available at almost any time and their libraries and other appropriate resources are open to all.

The students within a school may often work directly for the community. By permitting students and faculty to turn loose creative imagination and energies upon potential improvements, innumerable possibilities emerge. Schools contribute directly to the welfare of all.

### Higher Living Standards

Somewhat less obviously, schools help other segments of the community by stimulating a desirable dissatisfaction with the *status quo*. Many changes in living standards can be credited, at least in part, to demands growing out of education. The increase in the number of books and magazines purchased, the demand for better clothing and improved machines, home modernization, and all the other symbols of improved living have long gone hand in hand with educational growth. Studies have shown an increased purchasing power associated with increased education. These contributions of the more conventional schools to the mercantile interests of the community become more pronounced where a community school is functioning.

Closely allied is the greater productive capacity of educated people and their ability to assume more creative degrees of responsibility. The great advances in technology are direct results of the increased number of people who have been trained to investigate in the frontiers of science and to translate theoretical potentials into actualities. Increased production results in benefits to all segments of the community.

### Vocational and Avocational Preparation

In a community school, vocational and avocational preparation is enhanced by the direct experience school people have in the work of the community. Young people are in contact from an early age with those engaged in the various vocations. In their studies of community problems they have an opportunity to discover their own aptitudes and can begin to make wise vocational decisions.

Community schools are preparing children for future vocations in a much broader sense. In schools where children are learning to work well and to relate themselves to others in all types of community activities, they are receiving an education that has vocational as well as other values. These are of the utmost importance. A large portion of the jobs of the country require little or no direct vocational training;

in fewer than four days the new employee will be performing the tasks as efficiently as he need ever perform them. These jobs are repetitive and have little future. Unlike those in many professions, a person cannot live fully within the job but must take many of his satisfactions avocationally. By developing rich interests and hobbies in the varied experiences of a community school he may build a more complete life.

The community school also can be a center for leadership training at all age levels. As people work together on common problems they have an opportunity to identify the special abilities of each, and their capacity for leadership has an early opportunity to emerge and be fostered. Each one learns to exert leadership in the areas of his own strengths. This in turn makes him a more effective participant in the other community institutions and agencies of which he is a member. The leadership capacity dormant in any community is enormous.

Children growing up through the public schools with full community contacts and experiences identify themselves with and feel ownership in the community where they live. Even if their lives take them elsewhere, they quickly feel an identification with the new environment. They have participated in community change as a matter of course while students in public schools and, as adults, take such action for granted. They more readily assume their share of responsibility as leaders and followers in improving the community.

#### CONTRIBUTIONS OF OTHER GROUPS TO COMMUNITY SCHOOLS

We have always known that some kinds of experiences are more effective than others in stimulating learning. Types of experiences may be placed on a scale of abstraction from the highly abstract verbal and visual symbols at one end of the scale to radio, pictures, field trips, dramatic participation, and a direct purposeful activity at the other end of the scale. A few children learn readily from verbal symbols, but all children learn effectively from concrete experience. One function of education is to offer enough of the latter type so that abstract symbols will carry meaning. The use of varied community resources is invaluable in achieving this goal. Actually seeing, hearing, feeling, and smelling cows helps make stories about cows take on meaning. Learning is also a function of motivation, and in this, too, out-of-school experiences are decisive. Motivation is high where children feel that their activities are important to other members of the community.

One of the great needs of all people, and particularly of children, is a feeling of belonging in social groups, a feeling that they are doing

important things in company with others. Totalitarian countries have long made use of this factor. As people work and play and plan together there develops a feeling of oneness. Children in America have for many generations been deprived of much of this experience. In frontier days when the work of everybody was needed, children had tasks to perform that gave them a feeling of being needed by the rest. Each did his part to contribute to the family welfare. This still is true in many homes, but in many others children are aware that they are not really necessary to family welfare. They are economic liabilities except as income tax exemptions.

In schools this feeling of belonging can be restored to action by working on community problems. The co-operation of other institutions and agencies is essential to the success of such a program. They can help identify socially useful things for children to do from the kindergarten through the high-school level, whether it be a clean-up drive or an analysis of the industries that may be attracted to the community.

There are people in any community who can be of particular help directly within the classroom. Where they have their roots in other nations or have traveled, they may be able to make life elsewhere more vivid for the children. Those with special knowledge or technical skills may give children learning that is otherwise impossible. In some schools community representatives work directly with school personnel in planning the over-all curriculum. Their interests in the school program and their specialized information provide a richer experience than would otherwise be possible.

In every school there are children who need special help that often can best be provided through co-operation between school people and other interested agencies. This is particularly true where there is need for food, clothing, or medical care or where a child has particular emotional needs that are not being satisfied. Often churches are the best resource to which schools can turn. The two institutions, school and church, both interested in the child's welfare and character development, can work together to help him solve difficult problems. Other social agencies such as the juvenile court and the various welfare groups are always ready to assist school people in their work.

Choice of vocations and life adjustments typically are made when people are too young to have the experience necessary to make sound judgments. Representatives of various vocations can assist school people in giving wise vocational guidance. They can also help young people to understand the possibilities and limitations within their community. Will there be an adequate opportunity for fruitful work?

Is this a marginal community struggling to make ends meet or can most people be reasonably comfortable? If it is a marginal community, can it lift itself out of this category? Are there cultural and recreational resources that make this a pleasant place to live? Is the community dependent upon a single type of industry with consequent insecurity, or are its resources diversified? Are technological improvements likely to increase the opportunities, or are they likely to make this community obsolete? In all of these factors affecting intelligent decision, the judgment and knowledge of various members of the community can be of great assistance.

The various resources of a community contribute to the instructional program of any good school, but in a community school the process is accentuated. Where the members of the school are working directly with members of other community groups in studying local problems, the special skills and knowledge possessed by any of the participants contribute to the learning of others. Young people learn not only from the tasks they may be performing themselves but from watching the work of others. The educative process is participated in by all types and varieties of people.

#### ORGANIZING FOR EFFECTIVE CO-ORDINATION

When the school becomes an instrument of attack upon community problems, the most important interrelationships develop, for the solution of the many problems requires extensive co-operation; no one institution can carry the burden alone. These interrelationships develop on many dimensions and levels. There is the co-operation of individuals having a common set of purposes to form a group or team. Such a group may be a church committee, a school faculty, or a service club. The same individual may be a member of several different groups working in each to achieve his different purposes. Many of these groups may in turn co-operate to form larger groups or teams for the accomplishment of larger goals common to them all. We are beginning to recognize and use more fully the power of such team action in the daily life of the community.

The role of the school differs somewhat in varying circumstances. In one situation the school may be the one co-ordinating agency affecting the whole community. In another it may be the chief means by which the community is improving itself. While in a third, the school may focus its activities upon one major aspect of community improvement. In no case is the school goal to usurp the power or functions of other agencies but to work co-operatively to accomplish the task at hand.

Effective relations between schools and the other institutions or agencies of the local or enlarged communities do not just happen; they are achieved by careful and continuing effort. In considering the school as an instrument or tool for improving conditions, it must be borne in mind that the school, like all other instruments, is something to be used or manipulated. The question is: In what manner is it to be used? There are many groups and forces within the community who desire to use the school for special and particular purposes which may or may not be in the common interest.

### Efforts to Influence Schools

There will always be those who wish to use school resources to achieve their own goals. It is the responsibility of school leaders to broaden the base of decision-making so that no one set of interests can exert excessive influence. During the last century or more, people have gradually come to recognize the latent power of public schools. Cubberley <sup>4</sup> tells us that, following their defeat by Napoleon in 1806, the Prussians turned to public education for national redemption. Governmentally directed schools for the masses built a people capable of uniting Germany, of engaging in conquest, and of eventually developing Naziism.

The lesson was not lost on other authoritarian governments. After Japan was forced to open her doors in the 1850's, her leaders established a system of education that would ensure a population amenable to their ends. Mussolini and Hitler made deliberate use of their school systems to achieve their goals. Russia has sought control of men's minds not only through Russian educational channels but in adjoining nations. In the period after World War II communists would strive hardest to control the ministry of interior (police) and the ministry of education. The first gave immediate power, but the second offered permanent control.

In America there are innumerable groups of the local, state, regional, or national community who wish to influence school programs. The American Legion, the National Association of Manufacturers, the Congress of Industrial Organizations, and organized religions are but a few of the dozens of national bodies. Local groups of interested people are even more influential. Leaders in any schools, but particularly in community schools, need to be aware of these forces so that they may be channeled to constructive ends in improving school programs.

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<sup>4</sup> Ellwood P. Cubberley, *The History of Education*, pp. 566-68. Boston: Houghton Mifflin Co., 1920.

*Power Structure.* In every community there is a power structure<sup>5</sup> which should be carefully studied. It is not always obvious and will seldom be apparent to casual inspection. In many communities or neighborhoods there is no apparent channelling through which social forces may flow, yet such channels do exist. There are many kinds of "gatekeepers" in the structure, people who, in varying degrees, determine which things shall be permitted and which things shall not. Many of these have official responsibilities requiring them to make decisions: superintendents, principals, teachers, and school board members. They must decide anything from "What curriculum materials shall be furnished free?" to "Shall we visit Factory X or take the children to Farm Y?" or "Shall we adhere strictly to textbook teaching or shall we depend primarily upon a rich amount of direct, concrete experience?" Some other obvious "gatekeepers" are newspaper editors and managers of radio stations whose work requires them to influence community attitudes. Innumerable decisions must be made by people with official responsibility, but there may be others of even greater influence who hold no official position. Such people may be thought of as "natural gatekeepers" who, without official prestige or responsibility, determine to a considerable extent the flow of progress within a community. They often comprise a striking portion of the key "influencers" of their fellow men. Obviously, it is important that they become involved in the program of a community school.

As members of any of the multitude of groupings within a community or simply as parents or interested citizens, people are continuously exerting influence that helps or hinders community progress. They are pursuing goals which they wish to achieve, and they make it difficult to attain appropriate educational ends. These are people who are pursuing their own ends and only incidentally are affecting the work of the schools.

*Organized Influencers.* There are other groups of people, however, who are consciously striving to influence schools. In many cases they are seeking personal profit, and in a few instances there appears to be a continuous effort to control or to weaken public education. They may be purely local or they may be integral parts of regional, national, or even international organizations.

Enormous sums are spent each year to furnish "free or inexpensive" curriculum materials for use in public schools. A great number of schools throughout the country use some of them, for they are welcome

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<sup>5</sup> Adapted in part from B. Othanel Smith, William O. Stanley, and J. Harlan Shores, *Fundamentals of Curriculum Development*, pp. 682-88. Yonkers-on Hudson, New York: World Book Co., 1950.

when a school operates with a restricted budget. Some of them (for example, materials issued by insurance companies) may have as their sole and obvious purpose an increase in health and span of human life, and the best medical evidence is used in their preparation. With such goals and materials no one can take issue. Materials furnished by manufacturers may give excellent scientific information in a readily understood form, and they may merely indicate that the suppliers hope to influence the purchasing of both the children and their parents. These types of influence are obvious and seldom result in exploitation of the school situation.

Where materials go beyond this and carry within their context disguised efforts to influence children unduly on controversial issues, they must be rejected or balanced with competing information. By comparing semicontradictory viewpoints, children can learn the invaluable habits of suspended judgment, critical analysis of sources of information, and the use of more than one source in reaching decisions.

Seldom is there uniform opinion within any one organization. Often local groups and certainly individual members, affiliated with national organizations, will be at variance with portions of their organization's official national policy. If by chance the national policy is in contradiction with the educational goals of the local community and its schools, these groups and individuals may continue to be of great assistance to local school personnel. Even where members, as individuals, are in disagreement with the school program, they may be amenable to modification when brought into the local co-ordinating council and helped to understand the program. In turn, they may help to modify the official position of the local and national organizations. A major problem with organized pressure groups is that the members so often are wholly sincere.

This fact is a challenge to leadership. These strong-minded people make powerful converts when convinced that their long-range interest is best served by the work of community schools. Opposition is often based upon ignorance, and people often change when confronted with factual information. By participating in groups studying problems of school and community, they have an opportunity to air views and exchange ideas with others. But they further have the chance to discover and study facts, facts that at first may be disquieting but gradually become accepted. They see that schools are not trying to usurp authority or responsibility, that there is no justification for suspicion.

*Religious Influence.* Some valuable ways in which churches and schools can co-operate in helping young people have already been

discussed, but there are potential dangers. Religious and educational institutions are both concerned with growth in knowledge, character, and value systems; inevitably there is an overlap in function and an inherent delicacy in relationship. As in any social issue, the equities are confused and often contradictory. In this one, however, objectivity in treatment is made even more difficult by the strong emotions people have on the subject. A school leader is forced to make direct decisions regarding the relation of church and school; or by drifting inaction he will find them made for him. This may be especially true in a community school where many institutions become involved with each other.

A basic American right of long standing is that of religious freedom. This includes freedom of those religions which would deny religious freedom to others. It implies the right to follow all tenets, including those regarding education even though they may imply competing with or attempting to control the existing public schools. In many countries public taxes directly support denominational schools; in America tax funds are being used for such indirect support as transportation of private-school children. There are strong pressures to broaden the scope of this support.

A second and somewhat contradictory American principle is the separation of church and state. This is designed both to preserve civil and economic freedom from undue influence by any religious group and to protect any religious group from domination by civil authorities. These basic principles presumably were established with finality long ago, but like other principles must be re-established in each generation. These varied factors form a background for maintaining desirable institutional relationships.

*Meeting Challenges Professionally.* How shall educational leaders deal with efforts to use schools for narrow goals? A merely negative resistance is not enough. Most have a sincere and honest concern for the school program, and as important members of contemporary society they rightly feel that they should be given consideration when decisions are to be made. But this clearly cannot imply abdicating responsibilities. Our prime obligation is to the students of our schools, so the challenges must be met professionally and with courage. A weak effort to please which expresses itself in an inability to say "No," a dignified silence in the face of attack so that only the one side reaches the public, a failure to support subordinates under unfair attack, a quick abandonment of a program under assault implying inadequate original consideration—all of these are both repugnant and ineffective. We must demand the right to do things which are unpopu-

lar with some people of our community. If we ever reach the stage where we write or teach or discuss only those things that meet with universal approval, we shall have reached the point where we shall be teaching little or nothing. As long as we escape a totalitarian dictatorship, we can expect to have differences of opinion. This means that for the indefinite future we can expect people to disagree and to make attacks upon school programs. The effective approach, then, is not only to meet attack when it may come but also to organize and make the school structure an integral part of the community long before any storms arise. This is best achieved in a community school.

#### THE COMMUNITY SCHOOL A CO-ORDINATING SOCIAL INSTRUMENT

Education is a continuous process. It takes place in school, in the world outside, and during all the years of the individual's life. The most effective learning probably occurs when children's experience within the school is related to and reinforced by their experiences outside. For too many children the life of the school and the life in the home and community are tightly compartmentalized, and there are no means at hand to bridge the gap. As a result, many people fail to see a relationship between their school experiences and their life as adults, and it is this fact that undoubtedly results not only in inadequate school support but in attacks and criticism of the school program. Furthermore, when the school maintains an insular position, carrying out a program unrelated to the needs or interests of the community, it is indeed a blunt instrument for the guidance of social change and the solution of community problems.

The community school has a twofold contribution to make as a dynamic social force. It is in a position to develop a more effective and realistic educational program, and it can, at the same time, give guidance to the changing community. Its purpose is not to function as the arbiter of social change but rather to assume a co-ordinate position among community agencies and institutions providing leadership, direction, and support where it is appropriate to do so.

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### *SECTION III*

## EDUCATIONAL AND SOCIAL EXPERIMENTATION REFLECTING COMMUNITY-SCHOOL OBJECTIVES

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## CHAPTER XII

### THE MICHIGAN COMMUNITY-SCHOOL SERVICE PROGRAM

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### INTRODUCTION

The Community-School Service Program, initiated and sponsored by the Michigan Department of Public Instruction and financed by the Kellogg Foundation, was planned to give the community-school philosophy an experimental test. It was intended to test the thesis that a local school system which has competent leadership and reasonable support can, by working in co-operation with other social agencies, contribute significantly to the improvement of living in the community it serves.

The five participating communities of Concord, Elkton, Rockford, Mesick, and Stephenson were selected in the spring of 1946; three additional communities were added in February, 1949. A five-county unit adjacent to Traverse City was added in October, 1949.

It would seem that those communities which were least favored to begin with have made the greatest progress, in terms of the objectives

of the Community-School Service Program. These communities also approach more closely the ideal of the community school than do the others. Yet, few of the characteristics of the community school could be identified in these communities prior to the initiation of the experiment. In addition, the Community-School Service Program did not in any instance approach the problem through the local school system. Rather, the community was organized, leadership was trained on a community basis, and all initial action in the community generated from that source, unless the school made itself immediately available as an integral part of the community planning. It would, therefore, appear more nearly true that the Community-School Service Program has assumed that a well-organized community can change the nature of the school program rather than that the school can properly accept general responsibility for community-improvement programs. Nevertheless, changes in these communities have occurred, and so have changes in the pattern of the school programs; some of the changes are recorded hereafter. If these changes do not approach the ideals of the community school, we can only assume that it is difficult to realize an ideal and that continuous work and improvement over a period of years may lead to an approximate realization of this ideal.

#### PLANNING AND ORGANIZING THE PROGRAM

During the first year the staff assigned to the project was busy with preliminary planning, the selection of the participating communities, the organization of an advisory committee, and the introduction of the program.

It was decided that the role of the state Department of Public Instruction in the project was to give assistance in three areas. These were:

1. Providing consultant and technical service.
2. Relating community needs and the services of various state agencies.
3. Training local citizens to discover and solve their own problems.

A representative advisory committee, selected to draw on the resources of state agencies and lay groups, was organized to aid in overall planning. Committee membership included heads of the state departments of agriculture, conservation, health, and social welfare, the president of one of the state colleges of education, the editor of a farm magazine, the dean of the division of agriculture of the state land-grant college, farmers, and superintendents of schools.

The superintendents of schools of the five communities originally selected for participation were called to Lansing in April, 1946. Two

days were devoted to a discussion of the community-school philosophy. For the purposes of the Community-School Service Program the following characteristics of community schools were agreed upon:

(1) The school is closely identified with the social, economic, political, and ethical life of the community and with the personal life of the citizens; and the curriculum is designed to meet realistically the needs of the community and its individual members; (2) the school utilizes all types of community resources, including the services of the community agencies and the capabilities of individual citizens as well as material resources, in its educational program; (3) the school, in its turn, serves an entire community through participation in projects for community betterment, provision of leaders and leadership training, full utilization of the school plant by the community; it also acts as an integrating force in community life; (4) it relates the people of the community to the outside world by helping them avail themselves of the services of state, regional, and national community-serving agencies and by interpreting the relationship of the local community to conditions, issues, and problems of the larger society; and (5) it is democratic in its administrative and instructional policies and practices in its community relationships.<sup>1</sup>

The superintendents and staff members of the Department of Public Instruction assigned to the Community-School Service Program devised a plan for introducing the program to the communities. The plan included bringing five or six lay persons to Lansing from each community, on the invitation of the superintendents and their boards of education. The program was discussed and suggestions made by the lay participants. Meetings of the school staffs were held in each community. The proposed program was presented and suggestions concerning the role of the school were obtained.

A meeting was then held in each local community for a selected group of approximately thirty-five people. Included were the five or six who originally met in Lansing; each of these had invited six other people to attend. The group heard a description of the proposed program and offered suggestions.

There followed a series of meetings to which all interested citizens were invited. By this time the original groups had spread information on the plan throughout the area, but, nevertheless, the program was once more described. At this meeting temporary steering committees of twelve members were selected by each community. Those who attended indicated their preferences as to working groups.

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<sup>1</sup> Edgar Grim, "School and Community Development," in *Practical Applications of Democratic Administration*, p. 116. Edited by Clyde M. Campbell. New York: Harper & Bros., 1952.

Meetings of the temporary steering committees were called. Potential members for permanent study committees were discussed, and plans were drawn up for local programs. Following these meetings a conference of the superintendents of the participating schools was called. Here was planned a preschool conference of the combined faculties of the participating schools to discuss the role of the schools in the program.

The preschool conference was then held, and several days were spent in studying ways for the schools to become vital forces for all-round community improvement.

The program was now launched, and local study committees were busy with the analysis of community needs and plans to meet these needs.

#### PROVIDING FOR LOCAL LEADERSHIP

In the meantime, however, the staff of the Community-School Service Program had been busy with the problems of local leadership, the aim being to assist both lay persons and school officials to work co-operatively toward improving the quality of living in the community. One of these leadership-training activities included a training institute for local elected officials, which was sponsored by the Stephenson Public Schools. This was followed by a conference for elected officials which had been sponsored by the University of Michigan.

Other training activities included:

1. An extension class at Elkton conducted by Michigan State College for the purpose of aiding lay persons and faculty members in studying techniques for the identification of school and community problems, making an evaluation of the curriculum, and becoming better acquainted with current educational literature.
2. A trip to Decatur, Illinois, to study a city recreation program.
3. A trip to Naperville, Illinois, to study a community solution of a housing problem.
4. A trip to Nova Scotia to study co-operatives.

Additional contributions to the training of leadership have been made in many ways by a number of the state colleges and universities, the state library, and the departments of health, conservation, and agriculture.

In the meantime, the staff of the Community-School Service Program stimulated, initiated, or carried on surveys intended to discover community needs and facts to be used for evaluation purposes at a later date. Some of these surveys were carried on by the local committees or by the local schools; one was conducted by a college faculty member. These studies dealt with such subjects as health needs,

religious preference, trade and industry, property ownership, and community boundaries.

#### TYPES OF IMPROVEMENT REPORTED IN LOCAL COMMUNITIES

This section will explain what happened in two of these communities. These two communities were selected because it appeared that they had made the most progress toward meeting the ideals of the community-school philosophy, as expressed by the Community-School Service Program, and because it was felt that they had made the most progress toward the improvement of community living.

#### Results of the Experiment at Mesick

Mesick is located approximately half way between the two small cities of Cadillac and Traverse City, north of what is described in Michigan as the snowshoe rabbit line. It is a village of approximately three hundred people and serves an area of about 150 square miles. The nearest adequate shopping center is Cadillac, at a distance of approximately thirty miles. The total number of people who consider Mesick a shopping center is probably somewhere around two thousand. The school has a population of 239 students in the upper four grades, a total average enrolment of 570 in the entire school.

Although the village is located considerably north of a line which separates good agriculture from the cut-over sand hills of the northern part of the state, the village economies are based on agriculture. According to a report of a community committee, a total of 377 farms are to be found in the area.

Originally the area was covered by excellent stands of white and Norway pine, beech, maple, white oak, ash, and birch. In earlier years these lands were stripped without consideration for the future of the community; they have now grown into stands of second-growth timber and scrub and brush areas with from 50 to 64 per cent of the total area available for farming of one sort or another. The remaining land serves principally as game cover for deer and numerous small game species.

In *A History of Northern Michigan*, written about forty years ago, Perry Powers described the land of this area in the following statement:

The soil is a warm, responsive, sandy loam, usually underlaid with clay at varying depths. As a result of diverse hardwood forests, there has accumulated several inches of rich leaf mold which has aided in making a soil which is fertile, loose, porous, easy to work, never bakes, never bogs, needs no draining, and holds moisture.

Today, however, much of the soil has been depleted to the extent that it is submarginal in productivity; some of it is in danger of being completely exhausted.

The village has three churches, one general store, two groceries, three hardware stores, two garages, a telephone exchange, a bank, an oil-supply station, a post office, a feed and fuel-supply store, a lumberyard, a drug-store, a beauty parlor, a barber shop, and a poolroom. At the time of the initiation of the Community-School Service Program, the town had no doctor, no dentist, no hospital, and no railroad.

At the end of the first year of this experiment, Mesick had established an executive council composed of the chairmen of eight study committees. Several neighborhood subcommittees also had been appointed. The study committees included groups interested in the improvement of agriculture, the study of education, the improvement of health, the advancement of religion, the study of home and family living. As a result of the program begun several years ago, the town of Mesick now has a completely equipped health center, with the full-time services of a doctor. Emerging from the efforts of the over-all community study have been plans for the improvement of school facilities, subject to approval by the state Department of Public Instruction.

There are also evidences of action for the improvement of living in the community. For example, a number of acres are employed in the cultivation of gladiolus bulbs. Growers formerly struggled against each other for disposal of their crops, with no organized effort to improve quality or quantity. Stimulated by the Community-School Service Program, one or two growers conceived the idea of obtaining outside assistance. As a result, an association was formed. The association has for several years conducted an annual exhibit, with growers from all over the state participating. This draws a large number of visitors to the town each year, undoubtedly resulting in increased incomes for many.

Realizing that inferior breeding practices had been a retarding factor in the production of butter fat and milk, the dairy farmers in the area formed a breeders' association in 1947, the county agricultural agent and the Michigan State College Extension Service providing information and guidance in aid of the movement. After only a year or so of activity, participating farmers were convinced that production and income would be increased. They already were realizing increased profits from the sale of superior calves. Parallel to the formation of the breeders' association was the organization of the Dairy Herd Improvement Association. A member of the community was

sent to Michigan State College to learn milk-testing. The Association's report for the first year states, "The influence of this effective organization on the financial stability of the community will be accomplished through increased yields, culling of less productive animals, better feeding, and more effective marketing."

Soon after the Community-School Service Program was initiated in 1946, the Wexford County conservation program was organized. Mesick farmers were among the earliest to request assistance. As a result, contour and strip cropping is common, and sod waterways for the prevention of erosion are in general use. At about the same time, the school's agriculture instructor was instrumental in setting up a fertilizer-demonstration plot. The plot was used to demonstrate the correct use of fertilizer. This demonstration stimulated considerable interest on the part of farmers, with the result that hay production on the sandy soil of the area has been increased.

The community agriculture committee enlisted the co-operation of the Soil Conservation Service, the county road commission, and the community school in a plan for setting up a co-operative nursery for pine seedlings to be used by all three of the agencies in reforestation projects. Also, the high-school class in agriculture initiated a service for landscaping public and private property, one of the first projects being the landscaping of the waterworks grounds.

One of the committees organized soon after the initiation of the Community-School Service Program was the library committee. The community library at Mesick, located in the school, was operated jointly by the board of education and the county library. With the assistance of consultants from the state library, the committee investigated community libraries in other parts of the state.

It was decided that for better use of the library facilities by adult members of the community the library should be moved to another location. A building in the center of the town was rented and re-furnished, and the library was moved into it. Merchants assisted with some incidental expenses, and the townships in the area each voted \$100 for library services. A librarian was employed, and the circulation of books from the library to adults increased so rapidly that in 1948 plans were completed for a new library building.

Adult education in the village is one of the programs stimulated by the Community-School Service Program. In addition to a veterans' institute designed to give returned veterans on-the-job farm training or vocational training of other types plus credit leading to high-school graduation, there have been offered numerous courses and programs for the needs of all adults. The possible offerings for one year in-

cluded homemaking, leadership-training, conservation, outdoor sports, women's shop, knitting and crocheting, welding, sewing, music, chorus, oil painting, water color, ceramics, driver training, and machine repair.

The activities of the recreation committee resulted in a considerably increased use of the school building for recreational purposes. Independent basketball, group volley ball and basketball, free shows of one sort or another, plus the regular high-school athletic and recreational programs made a contribution to the improvement of living in the community. The school and the village joined in the summer to sponsor a summer recreation program for young adults and children, including those from the surrounding areas. On Monday, Wednesday, and Friday the children were brought in by school buses to participate in the program. Summer recreation included baseball and soft ball, horseshoes, kick-ball, tennis, and volley ball, plus swimming for all children over nine years of age. It was reported that the summer recreation program for adults was less successful. Failure of adults to participate resulted in a drive for a lighted athletic field which could also be used for adults at night.

Some reported changes in the school curriculum included:

1. New emphasis on home and family living
2. Senior class for boys and girls on personal problems, including marriage, budgets, clothing, and social training
3. Social-science class in democratic leadership
4. Conservation of natural resources
5. Shift of emphasis from question-answer to project teaching based on community needs and child interest
6. Use of community resources
7. Introduction of vocational subjects
8. Organization of a core curriculum
9. Emphasis on life adjustment
10. Extracurricular activities
11. Pupil-teacher planning

Reports of the school on activities include much evidence of the participation of the school in community affairs and the use of the community as a resource. This evidence is too extensive to present here. The point is that it represents a distinct advance of the school toward the ideal of the community school. Of course, the school did have some of the characteristics of the community school at the time of the initiation of the Community-School Service Program. For example, it operated a canning center, where canning was done by the school for the hot-lunch program. The canning center was also used for canning by families in the area.

One other activity should be reported as contributing to the improved standard of living of the community. This was the development of the Briar Hill Ski Area. Under the auspices of the Chamber of Commerce a committee obtained pledges of money and labor to construct a ski jump and other facilities for the area. The Briar Hill Ski Club has held two annual ski-jump meets. Since Mesick is a resort area, the ski facility will add to the attractiveness of the area as a winter resort. Prior to the organization of the facility, the winter tourist trade could attract hunters only.

### Nature of the Program at Stephenson

The town of Stephenson is located on U.S. Highway 47 in Menominee County in the Upper Peninsula of Michigan. It has a population of approximately eight hundred, serves an area population of approximately 7,500. The school enrolls a total of 750 pupils, with a high-school enrolment of 415 at the beginning of the school year 1951-52. The geographic area served is approximately 552 square miles. Smaller villages in the service area surrounding Stephenson include Carney, Daggett, Wallace, and Cedar River. Farming is the chief occupation, specialization occurring in the raising of cattle and potatoes. Much of the surrounding country is excellent farming land which has failed of adequate development because of the disadvantageous location of the village and because farmers in this section have failed to keep abreast of developments in modern farming methods. Not long ago, lumbering was the principal industry. The village is still a center for tourist activities, as are most of the locations in the Upper Peninsula of the state.

By the end of the school year 1946-47 the town of Stephenson had a co-ordinating council made up of approximately fifty members from the entire area. Several problem areas had been selected for study. These included health education, farm and land use, trade and industry, religious life, community service, and home and family living. Some studies which were under way in connection with these groups had to do with locating industry in Stephenson, with an examination of the effects of chemical compounds in the sewer system, and with the development of the tourist industry. The possibility of establishing hospital and clinical services was under examination, as were the matter of developing a recreation program for the area and plans for combining the county library with the Stephenson Community Library. Faculty planning already indicated the effect of the over-all community situation. By the end of the school year 1950-51, the accomplishments of the community had been considerable. Even a partial description of these accomplishments would have to include a blood-

typing program, an arrangement for the loan of medical supplies, planning for a health center, the organization of a community choir, the improvement of a park in the vicinity, the promotion of the tourist industry, the organization of a Menominee County Tourist Council, the organization and development of the artificial breeders' association for the improvement of the dairying industry in the area, holding a soil-conservation field day with demonstrations of a varied nature, the establishment of a soil-testing laboratory, and plans for a number of other projects. The program of summer recreation for children and adults has been carried on for several years. A skating rink has been built by the village for winter recreation purposes. The number of related activities which have been carried on as the result of the Community-School Service Program is too extensive to be described in this chapter.

At the time this report was written, Stephenson had made rather notable progress in some respects. The health committee had investigated the possibility of putting fluorine in the water supply. The county milk supply had been tested and found satisfactory. A medical loan closet was in operation, and plans were under way for the building of a health center. The agriculture committee had developed a milk-testing program, and a soils-testing laboratory was in operation. One committee was working with the school in setting up a Civil Defense program. An area of study of educational needs had been proposed. The Home and Family Living Committee had sponsored a leadership-training school, a course in baby sitting, and a public attitude survey.

The recreation committee had sponsored a project which resulted in a lighted sports field, an area junior baseball league, a summer recreation program, an ice-skating rink, and three outdoor basketball courts.

During the five years in which this program has been in operation, all of the committees have, at one time or another, co-operated with the schools or other agencies in promoting some of the following community improvement enterprises:

1. The initiation of a core curriculum and an adult-education program
2. An outdoor-education and camping program for both elementary and secondary-school youth
3. A foot bridge and new sidewalks in the village
4. Teen-age social gatherings
5. A community-crafts co-operative
6. Rifle range
7. Community calendar
8. County-community resource list

9. School resource list
10. School visitation days
11. A number of education projects in such areas as home and family living, guidance service, and mental health
12. New swimming facilities
13. Year-around recreation activities
14. New parking area
15. Scouting program
16. Preschool conferences on soil conservation
17. Conservation field-days
18. Artificial breeders' association
19. Rural-urban institute
20. Industrial survey
21. Development of Shakey Lakes Park
22. New bridge approaching village
23. Menominee County Tourist Council
24. School of instruction for fire fighters
25. Fire-prevention program
26. School of instruction for truck drivers
27. School of instruction for elected officers
28. Blood typing
29. Campaigns for tuberculosis X-rays and blood donors
30. Health survey
31. Sanitary inspections

One item which deserves greater consideration in our discussion, as many of these items do, is the work done on the county library. This library was originally located in Menominee, some miles away. Through the efforts of the Community-School Service Program study committees in the community, the library was removed to Stephenson where it would be more readily accessible to residents of the county who were in greatest need. The book collection was increased, as was the service to schools and to the rural residents of the county.

It is questionable as to how much the Community-School Service Program has actually affected the curriculum and point of view of the public school, aside from the improvement of the adult-education program and the initiation of a core curriculum in the junior high school. One appraisal of these programs indicates that the "school curriculum has been modified in at least five specific instances and has been accepted by the general public particularly because of lay participation."<sup>2</sup> There is no doubt that the Service Program has greatly affected the town as well as the school.

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<sup>2</sup> Joseph B. Gucky and Herbert Corey, "A Community Organizes To Help Itself," *Educational Leadership*, III (March, 1950), 388-92.

COMMUNITY-SCHOOL SERVICE PROGRAM OF THE  
GRAND TRAVERSE AREA

The Grand Traverse area project includes five counties of northern Michigan where service programs were initiated in the spring of 1950. This project represents the Michigan experiment's effort to apply the community-school concept to a geographical unit that might be regarded as an intermediate step in the extension of the program beyond the local district toward a state-wide pattern of organization. At that time it was believed that a program embracing a network of communities with Traverse City as a focal point would have many advantages:

1. The people in this cluster of communities might, through combining their efforts, seek ways to provide more and better community services in such areas as health and medical care, library programs, and in-service training programs for teachers, administrators, and members of boards of education.
2. Emphasis would be placed on developing a program of education designed to meet the educational needs of all the people in the area. This might include the establishment of a community college in Traverse City. Research in these areas is essential as a guide to communities not only in Michigan but in the entire country.
3. The people in the communities in the Traverse City region would seek ways to organize locally and on a regional basis in order that they may best utilize available resources for community improvement.

A backward look at the project, reveals that these advantages have materialized in varying degrees. Hundreds of people in the area have concerned themselves with identifying and meeting certain regional needs. The most outstanding have been:

1. A community college
2. An agricultural program with emphasis on reforestation
3. A series of weekly radio programs on "Healthy Living"
4. A craft program
5. Improved library service

## Organization of the Program

The Program has been organized on three levels—area, county, and community. The organizations representing these three levels are:

1. A sixty-member Area Council made up of two representatives each from twenty-four small communities, one representative from each of the five boards of supervisors, two representatives from Northwestern Michigan College, and one ex-officio representative from each of six state agencies.
2. The county councils made up of representatives from each of the communities in the county.

3. The community councils which are concerned with identifying and meeting local needs.

### Leadership-Development Opportunities

Forty-three working conferences from one to three days in length involving 1,519 participants were sponsored by the Michigan Department of Public Instruction. The conferences were planned co-operatively with the local groups. Subject matter included the fields of health, trade and industry, agriculture, library service, recreation, education, school administration, government, and group processes.

Four trips were planned and sponsored by the state Department of Public Instruction for action and study committees in the fields of community colleges, craft industry, and library services. One group went to California and Colorado to study community colleges; another went to Kentucky to study craft industry and Berea College; another went to Detroit to study craft guild organization, and another went to Wisconsin to study the regional library system.

### Action Programs Instituted

#### AREA LEVEL

*Area Community College.* The Area Council members were aware that the five-county area was farther removed from college opportunities than most areas in Michigan. They faced the problem that many young people were leaving the area each year to go to schools in other parts of the state and that they seldom returned to their home communities. Furthermore, those who remained at home had little opportunity to get the training to which their capacities entitled them. The communities, as a result, were suffering because of the loss of young, vigorous, and trained leaders. A community college appeared to be a possible answer to their problem, for not only could it take on the function of the traditional school to train the individual but also, as a community school, it could contribute to the improvement of the quality of living in the area it would serve.

A committee was appointed to study the possibilities jointly with a committee of the Traverse City Chamber of Commerce. After one year of study and a number of conferences with state and federal authorities, the committee decided that the proposal for a two-year college program for Traverse City was logical and sound. As a result, almost every community participating in the Community-School Service Program of the Grand Traverse area sponsored a local meeting to discuss the college project. Subsequently, a building-and-site fund was established, a site purchased, and a fund-raising drive inaugu-

rated. The new college was called Northwestern Michigan College. In September, 1951, classes began with seventy-two students enrolled. Sixty-five of these students would not have gone to college had it not been for the opening of the new school. The college offers a two-year academic program with emphasis upon business, secretarial, trade and industrial courses adjusted to the needs of the area. In addition, there is an active adult-education program which, during the academic year 1951-52, attracted 1,200 adults to its classes. At the beginning of the second year the enrolment of full-time students in the college had more than doubled.

*An Educational Program in Healthy Living.* A leadership-training conference on health resulted in the appointment of an area health committee by the Area Council. This committee decided to sponsor a series of educational radio broadcasts on the subject of "Healthy Living in Our Community." This series of eight programs was broadcast by school children of the five-county area. A total of sixty-four fifth- and sixth-grade students from seventeen different schools, including one parochial school, participated in the eight broadcasts. These broadcasts were carried by the five stations of the Paul Bunyan Radio Network which covers eighteen counties in the northern part of the Lower Peninsula.

It was estimated, with a fair degree of accuracy, that at least 3,500 children in the five counties listened to *each* of the eight broadcasts; there was no way to estimate the number of adults who heard the programs. The broadcasts included such topics as sleep and rest, importance of good vision, care of the teeth, cleanliness, swimming and water safety, the school lunch, need for a balanced diet, and the county health department.

*Establishment of Craft Industry.* The annual summer pilgrimage of tourists into the Grand Traverse area suggested that the manufacture and sale of handicraft items might contribute immensely to the economic welfare of the area. The Council appointed a study group of three council members and some persons outside the Council. The group traveled to Berea College, Kentucky, and to various other areas where crafts have had an influence on the economy. The group consulted with other agencies and recommended a series of craft shows as a means of surveying the products already manufactured in the five counties, of stimulating interest in the craft industry, and of determining the interest in training courses in the handicrafts.

The craft show for the area was held in May 1951, in Traverse City. Three hundred sixty-five exhibitors displayed more than 1,500 articles valued at \$23,000. The J. L. Hudson Company of Detroit placed an order with eight exhibitors, and many other smaller retailers

made initial contracts with exhibitors for standing orders. As a result of the show, a new retail outlet called *The Winter Workshop* has been established in Bellaire to sell exclusively the handicraft articles made in the area.

At the present time forty-two participating craftsmen living in the five-county area have established two major outlets which sell local products exclusively. These craftsmen are studying the organizational framework for an association of craftsmen.

*An Area Library.* The problem of inadequate library services in the five-county region was discussed at every leadership-training conference held at the outset of the experiment. Upon organization of the Area Council a library committee was appointed to study the library services in the area. This committee personally visited and surveyed every library in the five counties. The recommendations of this committee resulted in a conference of all librarians and trustees at the 4-H Camp at Twin Lakes in Grand Traverse County. The committee is now in possession of a great deal of evidence pointing to the desirability of establishing a five-county library district.

*Reforestation.* An agricultural committee was appointed by the Area Council to study the problems in agriculture. After several meetings this committee decided to sponsor two projects, namely, reforestation and potato marketing. The group studying reforestation has now reached a conclusion that there are vast tracts of land privately owned in the area which could contribute immensely to the economic welfare if they were reforested.

*Improving the Potato Industry.* Much of the land in the eastern part of the five-county area is suitable for potato-growing. The problem of marketing has long been difficult. The buyers have been reluctant to offer reasonable prices because of the variations in quality, and the governmental subsidy has tended to decrease the desire on the part of growers for raising a quality product. The agriculture committee is studying the possibility of establishing a brand name for quality eating potatoes of the five-county area and providing another market outlet for the poorer grades.

#### COUNTY AND COMMUNITY LEVELS

County and community groups have verified that the following projects have resulted from the Service Program:

1. Organization of community councils in twenty-five centers in the five-county area
2. Health survey in one county
3. Survey of organizations in one county
4. Six county-wide craft-product shows
5. Summer recreation programs in ten villages

6. Craft-industry survey in twenty-four communities
7. Clean-up campaigns in four communities
8. Mail-box improvement campaign in two townships
9. School-plant planning and successful bond elections in five communities
10. Weekly outdoor hymn-sing during two summers in two communities
11. Adult-education program in the schools of five communities
12. Home nursing program in one community
13. Garbage disposal in two communities
14. Dental-care program in one community
15. Craft retail outlet in two communities selling exclusively locally made products
16. Fluoride treatment for village water in one community
17. School camping program in two communities
18. Published newspaper by teen-agers in one community
19. Craft guild organization in one county and in one community not in that county
20. Christmas-wreath industry in three communities
21. Industrial fund nonprofit corporation in two communities leading to the establishment of four industries

#### Some Observations in the Grand Traverse Area

It is usually difficult to measure objectively the results of a program designed to bring about social and material change in communities. The Community-School Service Program of the Grand Traverse area has proved to be no exception to this rule. However, the following statements can be substantiated by recorded data:

1. Over 3,000 persons in the five counties have participated in some activity connected with the program.
2. Hundreds of persons have become personally acquainted with each other for the first time, through some project undertaken through the program.
3. Fifteen of the twenty-four participating communities have exchanged leadership personnel in getting their local programs under way.
4. The most thriving local organizations have had leadership help from the public schools.
5. Action in the various organizations varies directly with the extent to which the leaders have been given leadership training.
6. There is evidence that people in the area give priority in interest to those activities which have a potential influence on the economy of the area.
7. Very few of the programs in the local communities have reached sufficient momentum at this time to have extensive continuity without periodic encouragement and other stimulation from the staff members of the state Department of Public Instruction assigned to the program.
8. It is possible to dispense information to most residents of the entire five counties through contact with the local program chairmen of the respective twenty-four local communities.

## CONCLUDING STATEMENT

The Community-School Service Program is being developed experimentally in eight local communities in Michigan and a selected region comprising five counties in the northern portion of the state, known as the Grand Traverse area.

At the time of the initiation of the program, certain base-line surveys were made in five local school districts in which the experimental program was first introduced. These preliminary studies were concerned with such matters of common concern as community boundaries, property ownership, health conditions, and the educational opportunities provided for the children and youth of the community. In this chapter, the changes in school and community activities under the stimulus of the findings of the preliminary surveys and the guidance of the Community-School Service Program have been described for two of these communities in which the Service Program had been in operation for about five years.

It is obvious that neither of these communities has achieved a very close approximation to the ideal of a community-school program as described in this yearbook. But it is also apparent that both of these schools are in the process of development and that the course of their progress is in the direction of a plausible integration of the interests and efforts of school and community for the sake of better standards of living for all their people. Like conditions and activities are to be observed in the other individual communities where the Community-School Service Program is directing experiments similar to those at Mesick and Stephenson. It seems almost certain that these schools will continue to make progress toward a better understanding of the potentialities of the community school as an instrument for community improvement.

Reports have also been presented regarding the more significant community enterprises developing in the twenty-four local communities involved in the five-county project in which similar types of community organization are being employed to promote school and community co-operation in community-improvement activities of various types. Although this program was not started until the spring of 1950, the enumerated accomplishments, together with the projects that appear to have sufficient community support to insure success, may be taken as reasonable grounds for the belief that the community-school idea can be applied to large geographical units with as favorable results as those achieved in local school districts. This experience in the state of Michigan may well be repeated in other large areas, such as are described in the following chapter.

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## CHAPTER XIII

### DEVELOPMENT OF COMMUNITY-SCHOOL CONCEPTS IN OTHER COUNTRIES

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#### INTRODUCTION

A developing educational concept must seek reality in and draw its support from a body of general principles found acceptable by the social, economic, and political forces of the community. Conversely, as a powerful instrument of growth, the school with its guiding concepts may help redirect the aspirations of the community, making possible a revision of the body of general principles. It is this reverse action that makes the community-school concept so potent in the development of democratic practices. The satisfaction of human needs through the stimulation of individual capacities within the requirements of the group, which is a basic principle underlying the concept, offers one of the best hopes to peoples relatively less developed than those of the great democracies of the world.

The espousal by UNESCO of this cause, mainly the cause of the mass of humanity living at below-subsistence economic levels, is giving renewed hope to peoples who struggle to wrest a measure of abundance and security from mother earth. Permanent social and economic progress, in its long-range view, is to be achieved through education on the basis of self-help, and education must utilize indigenous resources, both human and natural, at the level of the native locale. The philosophy underlying the objectives is essentially democratic; it is intended to bring to large areas greater human satisfactions, hence stronger co-operative efforts in the promotion of world peace.

In its institutionalized form, this education may not be strictly community-school education in the various countries struggling for its development. Its essence is there, nevertheless, and the concept is at

work to a greater or lesser degree, depending on the impact of historical events upon educational leaders and, vice versa, upon the reaction of educators to the new challenges. This is true with India, Mexico, and the Philippines. In a more quiet way, under the stimulus of UNESCO assistance, Thailand and Haiti are in a similar process of educational evolutionary growth.

#### DOUBLE APPROACH TO EDUCATION IN THAILAND

In southeast Asia, on the border of the disturbed "heartland" of the communist world, lies the nation of Thailand, or Siam. Two streams moving in the same direction, each separately from the other, characterize education in this country. One stream was an attempt to develop the child and had its beginnings in 1891-92, although today's system of education officially dates back to 1937. Its administrative machinery was highly centralized, and its curriculum, dominated by examinations issued from the central office, was rigid and formal, the main aim being to prepare boys and girls for college.

The second stream attempted to tap adult resources. For the adult, continuation classes were geared to academic accomplishments, while vocational courses led mostly to office work. A great deal of effort was expended on literacy work, illiteracy being 69 per cent according to the 1937 census. This work was undertaken outside of any consideration for the other phases of adult activity, hence lacked the social and economic motivations that would otherwise conserve literacy gains. As Sargent and Orata have pointed out, "Reading about irrigation or draining the breeding places of mosquitoes is not enough; there must be irrigating and draining done that will mean better crops and fewer mosquito bites."<sup>1</sup>

The two educational streams had two practices in common: (a) both children and adults were taught by public school teachers in public school buildings, the children in day-time classes and the adults in the evening. (b) Thai was the language of instruction. These administrative arrangements provided a leverage to the essential unity of the educative process at all age levels and could easily be used in the practical application of the concept that the school should develop both child and adult in a joint effort at community improvement.

Notwithstanding recent deficiencies, the germ of the idea to promote better living conditions among the Thai people was latent in the educational system. The fact that the adult went to school, too, placed the school in the vanguard of agencies for social stimulation and

<sup>1</sup> John Sargent and Pedro T. Orata, *Report of the Mission to Thailand*, p. 42. Paris: UNESCO, 1950.

growth. The educational point of view, naturally, is of supreme importance to any developmental process. In Thailand, as anywhere else, the point of view that learning must subserve living could remove education from the formal school concept and place it in the service of the people, first, on the neighborhood level, then, in an expanding community.

### THE UNESCO PILOT PROJECT IN HAITI

For a scientific approach to group dynamics in which the folkways of a distressed area were made the starting point, the Haiti Pilot Project in the West Indies was probably without parallel in education. The locale was Marbial Valley where the peasant population of 28,000 lived scattered on the valley floor and up the slopes of mountains, eking a livelihood from a rapidly eroding land. Seventy-five per cent of these people were illiterate. Descendents of West African Negroes, they spoke Creole, an independent language stemming from French and West African languages; their native customs, while breaking down through the centuries, still persisted in myriads of ways. Raising Marbial Valley from its state of poverty, ignorance, and disease was an educational task to which UNESCO and the Haitian Government jointly dedicated themselves.

Preparations for this task were begun in 1947, but the long, pains-taking survey of life in Marbial Valley did not begin until April, 1948. After two years of work, some concrete activities had been started although "it is unlikely that its success can be fully judged for another five years."<sup>2</sup>

In the heart of the Valley at Poste Pierre Louis, UNESCO constructed its headquarters. Near by a Baptist chapel that has been used as a school was given help from the project funds. Then, next door to the UNESCO headquarters, a community center was built, and to this center the peasants would repair, thus aiding in the development of communal life.

Modest as this beginning was, the community center and the school exemplified the community-school idea that could reach across the valley floor to the foothills where scattered folk had become conscious, first, through the survey, next, through co-operative activities, of their own participation in the entire educational scheme. The child, learning to live in school and out, represents potential human resources. The adult, learning to grapple with immediate needs, becomes the instrument of the short-range view for the fulfilment of better living. Both the child and the adult, turning to their mores as the point of

<sup>2</sup> UNESCO, *The Haiti Pilot Project*, p. 7. Paris: UNESCO, 1951.

reference, interact on the goals which they, through stimulation by the educational leaders, have set for themselves.

In the absence of experience with traditional village life, the *combites*, in which neighbors, relatives, and friends band themselves loosely together for work, were exploited in attempts at irrigation and erosion control. In Marbial Valley, as elsewhere, practical demonstration of the efficacy of newer practices captured the interest of adults, and the technique was used not only in agriculture but also in handicrafts and rural industries and in health. Thus, Haitian instructors were brought in from the towns demonstrating the value to peasant economy of weaving sisal and cotton, in which natives used their own designs, and of producing mats, baskets, sandals, combs, spoons, and forks, all of which found markets in the Valley and in Port-au-Prince, the capital. In the same manner, the opening of a small clinic at the community center and the training of women in domestic and midwifery practice opened new avenues for more healthful living. The *combite* spirit pervaded these activities; consciously utilized as the starting point for community effort, it was susceptible of higher development as shown in the sharing of profits, on a co-operative basis, from sales of handicrafts.

In the small school itself, teaching turned from memorization of French, which children did not understand, to an effective use of Creole. Accomplishing the transition from Creole to French was considered a problem. Here again, notwithstanding the opposition of the *elite* to Creole, a careful study of the language situation made it necessary, in order to achieve the objectives of the project, to use it in early schooling, it being the mother tongue of 90 per cent of the people. The teaching of French, the official language of the country, was to follow initial instruction in the mother tongue. The decision was a bold stroke in the way of resolving the social and economic problem of the peasants and, at the same time, satisfying the desire for higher cultural advancement.

From the standpoint of the community-school concept, the language decision helped to link the school and the home. It aided mightily in linking the child and the adult. Using the same basic tool, the literacy centers for adults and the school for children simplified and accelerated literacy work. It may be said that, from the experience of other countries, such a tie up cut across all human activities in the effort to raise the level of living among the masses.

It is evident that the Marbial Valley experiment hewed to the principle that progress is better attainable when started at base. That principle has other concomitants. Self-help is one. Self-help develops when

people become conscious of their flexibility and capacity for growth. Belonging to the group is another. The individual, clearly, has his dignity and worth, but he has these qualities only because he belongs to a group. In this respect UNESCO demonstrated the efficacy of the democratic ideal which, in its world-wide meaning, may be summed up in its avowed objective of "unity in diversity."

### THE INFLUENCE OF NAI TALIM IN INDIA

*Nai Talim* is "the teaching of different subjects *through* some productive activity or craft."<sup>3</sup> A child learns spinning and weaving of cloth. At the same time he learns the geology of soils, the botany of cotton plants, general science, geography, history of civilization, co-operative production and distribution, and arithmetic applied to carding, spinning, and weaving. The subject matters of other basic crafts are treated in a similar manner. An attempt is also made to bring the home and village environment to the school, unifying the three factors into the child's media of education.

When Mahatma Gandhi explained his idea of *Nai Talim* in 1937, he envisioned a peaceful society in which individuals developed freely in search of truth: *Nai Talim* was the counterpart in education of nonviolence in the political field; it was to bring about a quiet revolution in the economic and social framework through co-operative effort in which individual self-reliance was to play a dominant part.

It was understandable for Gandhi to work for economic and political decentralization as implied in *Nai Talim*, as his emphasis on productive activity was also understandable. The teeming masses of India, afflicted with 80 per cent illiteracy, are at below-subsistence economic level; their conditions must be improved by means of a very practical kind of education, at the same time pursuing a life of non-violence and contentment.

This philosophy is affecting education at all levels. Indeed, it is aimed at a reorientation of education as it is conceived for life from birth to death. But, particularly for the child, it is a critique of the academic exclusiveness of the school, which, in India as elsewhere, has begun to yield to the more practical demands of living.

As an illustration, the educational experience of the state of Jammu and Kashmir in 1939-45 may be cited. The system of education in the state was to be reorganized. The reorganization was to take

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<sup>3</sup>Shriman Narayan Agarwal, "Mahatma Gandhi's New Education," *Fundamental Education: A Quarterly Bulletin*, October, 1949. Paris: UNESCO.

place in the fields of curriculum, methods, and techniques and in social and moral ideology. In line with the new program, the social-studies syllabus was revised, an activity period was introduced in all classes, and craft work was encouraged. But the more interesting innovation was the celebration of labor week, which was tried for six years, during which children, relieved of ordinary school work, took up "various kinds of manual work and social service in and outside the school and thus 'learn through doing' the lesson of social service and honorable toil." <sup>4</sup>

Participated in by pupils in the primary, middle, and high schools all over the state, labor week scored achievements such as repairs of school buildings, construction of school latrines, clearing and repairing roads, teaching adults to write their names, social-service work in hospitals, and the like. These activities naturally took the school to the community and vice versa, the community to the school, in which academic work was greatly enriched by home and village experiences.

Aside from lessons in co-operation learned by pupils working in groups, two other factors of co-operative effort stood out: that rendered by the engineering, medical, and town authorities and that elicited from the people themselves who, in many instances, voluntarily participated in the campaign projects. This principle of co-operative effort is worthy to note because, removed from the technique of drive or campaign, it may be translated into a day-to-day activity under the stimulation of the school. This, of course, encompasses the community-school concept which aims steadily, day in and day out, to produce an impact on natural resources by bringing out human resources, both child and adult.

Notwithstanding the weakness inherent in a campaign, the labor-week celebration was a departure from the academic educational formula. It clearly bore the influence of *Nai Talim*. In the same manner, the new philosophy affected adult education which, in India as in many other countries, seemed to develop separately and apart from child education.

Conducted in a sporadic manner in the twenties, adult education had several transformations in its character: first, adult literacy characterized by reading of the primer; next, adult education in which imparting useful knowledge is considered essential; then, social education which aimed to raise the whole quality of adult life.

Social education, as projected in India, included instruction and training in health and hygiene, civics, recreation, general knowledge,

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<sup>4</sup>K. G. Saiyidain, "An Experiment in Social Education," *Fundamental Education: A Quarterly Bulletin*, July, 1950, p. 5. Paris: UNESCO.

simple crafts, and reading and writing. It aimed to draw adults into active co-operation in resolving their needs and problems, and "this, it may be added, is the ideal towards which we have to work and it has not, except in a few cases, become a reality."<sup>5</sup>

Illiteracy in India was so widespread and poverty so deep-seated that a tremendous responsibility rested on social education. Considering the limitations of literacy work, the recourse to social education, as conceived, was inevitable. Bombay City is a fine illustration of the work that was undertaken. Being a cosmopolitan city, with a population coming from all over India, the attack was multilingual, using Marathi, Hindi, Urdu, Gujrati, Kannad, and Telugu. Four-month literacy classes were followed by eight-month postliteracy courses, both providing social education and the latter preventing new literates from lapsing into illiteracy. The attendance of adults in these classes was required.

Going over the educational experience of the state of Jammu and Kashmir and of Bombay City, one could isolate two points: (a) effective techniques to make relationships between home and school constantly moving both ways were still to be found and (b) the campaign techniques, so generally popular in adult education, also dominated child education. If *Nai Talim*, as a philosophy of education, envisioned unified experience through some productive activity, whether for the child or for the adult, it would seem that it could have been carried forward to embrace home-school unity effectuated through interests in some crafts. The transmission from the school to the home, and vice versa, of the great values of practical education might be effected through appropriate techniques, using both children and adults as educational agents. It would also seem that the decentralization concept in *Nai Talim* might very well have removed the campaign technique, depending more on stimulation by the educational leadership at various levels. Stimulation could have given support to the ideal of home-school unity at a steady pace without high pressure usually connected with campaigns. A steady pace would surely have insured more permanency of outcomes.

#### THE MEXICAN CULTURAL MISSIONS

The Mexican Revolution having ended in 1920, educational leaders like Jose Vasconcelos and Roberto Medellin began to work out the objectives of the battle cry "*tierra y escuelas*." Thus was born in October, 1923, the first cultural mission of seven missionaries who traveled from one rural area to another to organize schools which, in reality,

<sup>5</sup> *International Directory of Education* (draft edition, 1950), p. 156.

were community centers devoted to work with children and adults. The objectives of these centers were, in addition to teaching the three R's, the economic rehabilitation and cultural advancement of rural populations.

The first mission was so successful that in 1926 twelve missions operated under a Bureau of Cultural Missions. Under pressure of criticism that they did not stay long enough in any one place, these missions were attached to schools they established in 1933 and 1934. This was unsatisfactory, too, because the missions did not serve a large number of towns, and in 1938 they were closed down altogether. In 1942 they were revised as an out-of-school program, reinforcing the rural schools with a broad extension service.

Unlike those of the first epoch, which increased the number of rural schools from 1,023 to 11,248, the cultural missions in 1950 maintained only tenuous relationships with children's schools. They had for their locale of work the homes and the communities themselves, with their farms, shops, mills, irrigation systems, libraries, community centers, civic festivals, and the like. They offered itinerant extension service, establishing headquarters in a village and covering several villages around in their operations. Here the mission staff composed of a chief, a home-economics leader, a doctor or nurse, a construction teacher, a carpenter, a teacher of agriculture, and a teacher of music, worked from one to three years, then moved on to another area.

With a similar operational idea of itinerancy, three other types of cultural missions developed: special urban, motorized, and cinematographic. The last two were highly mobile. The special urban mission worked in congested city areas from three months to one year.

The motorized and cinematographic missions had the same purpose: to stimulate communities to improve economic, cultural, and social conditions. The motorized missions, numbering twenty-two in 1949, traveled through specifically designated areas, aiding in national campaigns against the hoof-and-mouth disease and the Mediterranean fruit fly or for support of military service. The cinematographic missions, numbering eight, were assigned to Indian regions in which the main task appeared to be the integration, through teaching Spanish, of the Indian people into the national life and culture.

The other two types, the rural with forty-eight missions and the special urban with seven, offered an interesting study because of their functions and the manner in which they carried them out. Nathan L. Whetten described their work methods as follows:

The mission uses the community approach to the solution of rural problems, taking the entire community as its sphere of activity. It makes a frontal

attack on all the more pressing everyday problems of living. These problems are studied by the mission immediately after its arrival in the community. The investigation concerns itself especially with economic welfare, health, home life, recreation, and education. From the outset the missionaries encourage the participation of local inhabitants in these investigations as well as in any projects devised for their solution.<sup>6</sup>

This community approach in which the people are helped to help themselves was an attempt at giving permanence to the program even after the mission leaves. This was further reinforced by the organization of local special committees for the encouragement of the various aspects of community improvement. The chairmen of these committees constituted the Committee of Economic and Social Action which drafted a plan of work; through it the community assumed responsibility for executing the plan, the mission co-operating and making available all the information it possesses.

In the nature of the case, the activities of the mission varied in accordance with the conditions and resources of different communities. While the special urban mission dealt with streets and sidewalks, trees for the streets, bridge construction, potable water supply, nursing, or vaccination in workers' districts, the rural mission grappled with the problems of the countryside, giving preference generally to agricultural pursuits. The variety of work undertaken was indeed large, and considering the small size of the mission and the relatively few missions for such a wide coverage, one may well act with caution in any attempt at evaluating the cultural-missions program.

In the first stages of development, the missions founded rural schools which, under their guidance, flourished from 1923 to 1948. This close relationship with the schools was also marked by co-operation with agronomists of the Secretariat of Agriculture, and, in areas of heavy Indian population, by a recognition of their special needs, this attitude being exemplified by the willingness of missionaries to study their native language and their peculiar habits and customs. The missions of the early 1950's, by cutting loose from co-operative effort with the rural schools and other government agencies, had narrowed their base of operations. It was possible that the compulsion of the new program for quick action had led to their isolation from other service groups and perhaps explains why, in the desire to Mexicanize the Indian population, they insisted on teaching them directly in Spanish.

The schools "without walls" were unique in Mexican educational practice. Since they had little time for theory, they laid great emphasis

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<sup>6</sup> Lloyd H. Hughes, *The Mexican Cultural Mission Programme*, p. 21. Paris: UNESCO, 1950.

on activity, on projects that the eye might observe. By the same token, their achievements were varied and, in many cases, spectacular. Therein, of course, lay one weakness of the cultural missions. Material achievements must have their mainsprings in internal growth, and often they are evanescent when not coupled with changing attitudes brought about by the educative process. Lloyd H. Hughes probably had in mind some such thought as this when he observed: "However, I must agree that overstimulation and the seeking of spectacular gains often tend to dim enthusiasm and kill a mission's chances of success."<sup>7</sup>

New community practices in Mexico or elsewhere would require longer than two or three years of stimulation to become really permanent. This is true because observable achievements, to be permanent, must be traceable to the constant little accretions of changes in individual and community personality, and such changes must be constantly nurtured. This human experience underscores the potency of the school for children which, in the early epoch of the cultural missions, was also the school of adults. It appears clear that in this early period the Mexican rural school justly earned the appellation of "house of the people," an expression which may well be identified with the concept of the community school.

This concept entails long-range planning, patience to match the stride of the community in incorporating new practices in its mode of living, and progressively successful effort to control and utilize natural resources. There is as much logic, however, to an impatience for easily observable results as there is to the patience for effect in deep-seated changes in personal and community behavior. Perhaps, a balance between the two may be struck to combine the two schools, one with walls and the other without, into a permanent community school that gives continued stimulation to both child and adult.<sup>8</sup>

#### THE COMMUNITY-SCHOOL MOVEMENT IN THE PHILIPPINES

To try to isolate education from the other human forces that produce changes in the life of a people is a futile task. The *cultural missions* may not be dissociated from the social, economic, and political influences leading to, and issuing from, the Mexican Revolution; nor may they be studied apart from the intense nationalism which today characterizes the people. *Nai Talim* is not only Gandhian thought; it represents the best in the aspirations of the Hindus in their peaceful struggle toward progress. In like manner, the community-school move-

<sup>7</sup> *Op. cit.*, p. 59.

<sup>8</sup> Albert Delmez, "History of the Culture Missions in Mexican Education." Unpublished Ph.D. dissertation, University of Missouri, 1949.

ment in the Philippines reflects political urges, economic factors, and social phenomena inherent in the history and assertive tendencies of its people.

These educational developments in the several nations or countries have one common objective: to raise submerged populations to a level at which they can participate with their leaders in ameliorative movements. The organization, techniques, and accomplishments vary, each people giving the endeavor a direction peculiarly their own. Still, the aim to place the struggling masses on their feet, to help them pull themselves up by their own boot straps, so to speak, remains the same.

In the Philippines this thought has dominated education since the turn of the twentieth century. If the processes have not been completely successful, it is because of the very limitations of the totality of human forces inside and outside its borders.

Almost from the turn of the century education recognized the duality of its program: development of child and of adult. These two approaches, until recently, moved separately, no conscious effort having been made to develop to the maximum the tremendous possibilities of interaction between both. Child education, conducted wholly in the second language (English), was characterized by the formal grade-school concept, dominated by a centralized hierarchy in the Capital, and bound by traditions of classical academic prestige, except for the scattered vocational schools that pointed the way out. The growth of the Philippine public school system from 2,286 schools in 1904 to 18,980 schools in 1949 did not help to diminish this tendency. On the other hand, adult education began in 1908 with civic-educational lectures in the vernaculars and, in the early 1930's, expanded its subject field through community assemblies. Theoretical in character, adult education did not launch its literacy phase until the creation of the Office of Adult Education in 1936. In 1947, adult education became a function of the Federal Bureau of Public Schools which also has charge of public child education.

All this time, although conducted in the ten major native languages spoken by 85 per cent of the people, adult education partook in many respects of the well-knit drive of the school to inculcate the culture of the second (English) language. Bound to this cultural objective, the teacher failed to appreciate adult problems understandable only in the native setting. It happened then that the public schoolteacher was ineffective with the adult. With the child, the teacher succeeded in the development of a select intelligentsia, failing, however, to provide that group with a vertically growing base.

This was the situation in the late 1930's when a few educational

leaders at the provincial level thought that an opening wedge into the ills of the system might be made with the adult. In 1938-40 an unusual thing happened. The school system in one province, capitalizing on the discovery of a private citizen that a second crop of rice may be raised from the same field in the same year, succeeded in generalizing the practice in co-operation with government agronomists. The campaign technique, reduced to a provincial scale, won against tradition; the school-sponsored practice of two rice crops per year was generally adopted. The Japanese occupation of the country in 1942-45 intervened, and when the same type of school attack was made on health, sanitation, and housekeeping in 1946-47 the results were disappointing. There was deep incentive in the immediate profit from the second rice crop; in the other activities, there seemed to be no such obvious gain. There were, it was evident, principles in group dynamics that the "do-as-you-are-told" attack of the school seemed to violate.

The problem was to be resolved through experimentation. A simple survey in health, sanitation, and housekeeping was made in a typical community with an elementary and a high school, the work proceeding and expanding as teachers and pupils grew in experience with their own people. The mother tongue, Hiligaynon, was used experimentally in the lower grades to determine its efficiency in child education, as well as its effect on delayed learning of the second language. The community of Santa Barbara in the province of Iloilo was selected for the first experiment, and Oton, together with six other communities and their corresponding control schools, for the second. The year 1948 thus marked the beginning of the search for values obtainable from adult education, for the deeper significance to the masses and the intelligentsia of starting with the native culture, weaving into its pattern enrichments from abroad, for greater values in child education stemming from the impact of the first two experiments.

So radical in outlook was this experimental attitude that there was bound to be skepticism if not opposition. To its cause rallied the Joint Congressional Committee on Education that conducted conferences and held hearings late in 1948. On the subject of the community school, the UNESCO Consultative Educational Mission made a survey in January-May, 1949, and offered invaluable encouragement.

As was to be expected, the spirit of search made headway, even if painfully. The exploitation of social motivations in Santa Barbara was yielding evidence encouraging to the teacher who originally feared deterioration in his own health because of possible overwork with school and community improvement. His cause was taken up by other local service agencies, thus lifting much of the burden he thought was

wholly his at the beginning. After the hard, initial plodding, he learned more deeply of the native experience of his people, and this he used as a leverage to promote home and community improvements as steadily as their pace permitted. He also discovered that his school was poles apart from the community, and he undertook to heal the cleavage by bringing to the school resource visitors and by taking the children out into the community on surveys, field trips, work experience, and service projects. Little by little he disabused his mind of routine hierarchical requirements for the school until he looked at the experiences of the child, in the light of his own with the adult, as a living curriculum. Similar processes were evolving in Oton, but here, because of the use of the native language as the medium of instruction in the first two grades, the community-school experience started to grow from the roots of native culture.

The thought, held a decade before, that adult work might be an opening wedge into the change-resistant school system was bearing fruit. Other communities in the province began testing the principles of group work discovered in Santa Barbara, and here and there throughout the Republic efforts were being exerted toward the same end. This would not have been possible if, in 1947, the administrative decision to incorporate adult education in the Bureau of Public Schools had not been made. The progress was so sound that the national educational leadership officially accepted the community-school concept and practice in a policy statement in 1950.<sup>9</sup>

This official acceptance is tolling the death knell for the "top-to-bottom," "outside-in" processes of education exemplified in high-pressure campaigns, in directives of a supervisory nature, in impositions of culture which, although assimilable from the bottom, remain a mirage because of the tangential approach. The superficial cultural acquisitions of four centuries of foreign control will take time dying, but even now many evidences indicate a renaissance of what is native, making possible a greatly accelerated tempo of synthesis with cultures developed and developing abroad. The community-school concept has sounded the first note to this renaissance, and the system of education, so rigorous with its straight jacket for half a century, is demonstrating new flexibility and strength.

Strictly subject-matter evaluation of the experiment with the vernacular showed Hiligaynon superior to English in the tests administered by the Bureau of Public Schools in April, 1949, one year after the start. The critical ratios were: reading, 5.57; arithmetic, 1.05;

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<sup>9</sup> Philippine Association of School Superintendents, *Education in Rural Areas for Better Living*. Manila: Bookman, Inc., 1950.

social studies, 7.31. The tests given in April, 1950, confirmed the progressively rapid learning in Hiligaynon, with critical ratios as follows: reading, 8.20; arithmetic, 6.23; social studies, 10.90; language, 9.05. This may look like testing the obvious, but Philippine educational experience is heavy with the inertia of four centuries of colonialism, and the obvious needs to be proved to be believed. What is not so obvious is the effect of Hiligaynon on delayed learning in English which the experimental classes used beginning July, 1950. In tests given in December, five and one-half months after the experimental group began using English, this group surpassed the control group again with critical ratios as follows: reading, 2.05; arithmetic, 4.69; language, 1.77. While evaluation of this experiment is being continued, the data so far gathered show that learning in a second language is facilitated by first learning in the mother tongue.

Obviously, findings of this nature affect the direction of the educative process. Already, the Bureau of Public Schools has permitted the use of Hiligaynon in first-grade classes in the province of Iloilo beginning July, 1951. Aside from facts which classroom achievement has revealed, the interaction between Hiligaynon and English offers one of the most interesting studies in the growth of people in a community.

Unlike Santa Barbara, Oton is deliberately utilizing this interaction in its community-school program. Language is a means to understanding, skills, and attitudes, and without first growth in these intangible qualities sanitary privies, vegetable gardens, backyard poultry, handicrafts, better housekeeping, and increased rice production may not give permanent values to society. Literacy, both in its fundamental nature and in its broader aspects, is the leaven of independent individual growth. Literacy for the masses in Oton must be in Hiligaynon because English has no currency in their homes. For instance, children learning in Hiligaynon were discovered teaching their illiterate home folk to read and write, something that never occurred with English-instructed children. Now children who go to school project themselves into higher cultural horizons, integrating them into the native base. Back home they share this learning with the nonschooled members of their families in the native language.

So it is that scientific knowledge, social values, and economic facts learned in school are shared by family members and applied in the home and in the community. These intimate home contacts are reinforced by classroom techniques of survey, resource visitors, demonstration, service projects, and the like, that have cemented the school and community relations; by reading centers strategically located in the various zones into which, for purposes of cohesiveness on the

neighborhood level, the community is divided; by child-care clinics where mothers and their little ones, assisted by school girls taking child care and nutrition, receive treatment or instruction from the government doctor or nurse; by conferences held in school by government agronomists; by teams of students taking courses in poultry, who go out to demonstrate to the poultry raisers the inoculation of chickens; by recreational programs held for children and adults, in which bilingualism is recognized.

This concept of a community being a school is not new in Philippine society. Without formal schools, such was the community of the old Malaysans, one in which the mothers taught their little children the ancient speech sounds of three vowels and twelve consonants. The "school" community was so effective that Morga, writing in 1608, observed, "Almost all the natives, both men and women, write in this language. There are few who do not write it excellently and correctly." Today, with formal schools, illiteracy is 51 per cent. Perhaps, the cause should be traced to the foreign cultural motivation of four centuries that has all but squeezed out the inspiration for native living, discouraging the masses from maintaining their own accomplishments. If that be the case, the revival of the native approach toward an expanding culture, greatly reinforced by advanced school techniques unknown to the old Malaysans, could bring back generally throughout the Republic the school community which Oton is proving feasible.

In the current development of the Philippine community school, there is no thought of holding up any particular community as "the" example. It is the principles underlying the operation of the concept that are important. Many a Philippine community is working to discover them, each subject to the human and natural resources at its command. The stimulation is being provided by school leadership at various levels and in co-operation with other service agencies, but the planning and execution of plans are undertaken by the people of the community. In the exercise of this function, the lessons of organization are learned, initiative is stimulated, and the spirit of self-help is developed.

It may be seen, therefore, that the essence of the program is the "bottom start," not the "top directive." In like manner, the cultural process, characterized by language learning, is inside out, not outside in. This being the case, each community develops its own personality, investing itself with the attributes of its own resources. Admittedly, this program requires a long-time view, which is the democratic view, but in the end it turns into a short-time view because, often, the com-

munity that earns its first successes becomes self-propelling. This entire process is a reversal of the top-to-bottom system of education, and it is to the credit of the system that, without any change in its structural organization, it has accommodated itself to the new point of view.

### SUMMARY

The examples selected for this chapter are convincing evidence that the community-school concept is an appropriate characterization of the role of education in our contemporary world. Many other nations are moving toward the concept. Educators returning from abroad tell of good community schools in Turkey, in Denmark, in Sweden, and in many places. In this movement we find a force that has universal promise.

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## CHAPTER XIV

### THE COMMUNITY SCHOOL AND LARGER GEOGRAPHIC AREAS

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#### INTRODUCTION

The community school is usually thought of as an institution of the neighborhood or of the home community. An examination of the literature clearly discloses the assumption that a community school is identified primarily with the people and the problems of a small political entity, usually the school neighborhood or the school district.

This tendency to restrict the concept of the community school to the immediate environment has led to much criticism. In the interdependent world of our time we must see to it that education prepares for living in the state, the region, the nation, and the world as well as in the home community. Each of these wider geographic areas has manifold problems which should likewise be within the concern of a community school. This chapter will (a) identify these larger-than-local communities, and (b) illustrate how a school simultaneously carries out its obligations for improving living in each of these expanded geographic areas.

#### WHAT IS A COMMUNITY?

A community may be viewed in many ways. It can be thought of as a closely knit, more or less self-sufficient economic area within which people raise, process, and exchange most of the food and fiber consumed. Such a community might include the farms, dairies, orchards, wood lots, the mill; the packing plant, the granary, the cheese factory, the bakery, the stores; the local telephone exchange, the local

transportation system, the bank; the physical facilities, the institutions, and the people which together make up the bulk of the economic activities of a relatively self-sufficient community. The economist often refers to such as the natural marketing or trading community.

A community may be conceived primarily as a grouping of people and their social institutions through which the people carry on the majority of their voluntary, noneconomic activities. A community so defined would focus on fraternal groupings such as the grange, the lodges, the service clubs, the women's clubs, the dance or bridge clubs, the youth organizations, the library board, the hospital association, the churches, and the host of similar formal and informal associations through which the people work and play to satisfy their needs. The sociologist has often made reference to these institutions when he defines the community.

One can think of a political community. Here the attention is drawn to the governmental structure, and one sees the symbols of the city hall, the police station and fire house, the office of the board of education, the public utilities, and similar governmental agencies that people create to organize and regulate their shared activities. It is easily demonstrated that over the governmental structure of the local community there is laid a series of expanded political entities which are called county government, state government, and national government.

A community may also be thought of in psychological terms. Where people hold memories of common ancestry, believe in similar values, respond in like manner to ideas and events, have aspirations and frustrations that unite in common cause, these ties can be said to constitute a community.

Still another approach to a definition of community is to stress the geographic aspects. A portion of the earth's crust that is rather sharply separated by barriers to human association makes the natural stage on which the drama of community life is played. An island, a valley isolated by mountains, a fertile oasis in the desert wastes—these geographic settings are likely to confine the sphere of action of such people as there make their homes and can be thought of as natural communities.

#### COMMUNICATION ESSENTIAL TO A COMMUNITY

There is one condition essential to each of the approaches to a community sketched above. Without communication between those who live in any geographic space, individuals could not share in common concern and endeavor, and no community would be possible. There is

an inescapable relationship between communication and community. Webster's dictionary shows both words—community and communication—stemming from the same Latin root, *communis*, meaning *common*. *The Encyclopaedia of the Social Sciences* and similar reference works point out the dependence of community upon the ability of the people to communicate, to hold in common their ideas and feelings.

In a real sense, history is the story of man's repeated struggles to redefine community and to adjust to each evolving community as the former community boundaries were shattered by the introduction of a new means of communication. When men communicated only by face-to-face grimaces, gestures, and grunts they could have in common only those ideas and feelings which were capable of transmission by these primitive means. Under such limited communication only a few people could be members of a community and the geographic area over which such a community of men dwelt was likewise narrowly confined.

When spoken language was perfected and one man could act as an intermediary and transmit the ideas and feelings of absent persons, then the number of persons who could co-operate in economic, social, or political endeavor of mutual interest was increased. At the same time, the geographic area within which a group of men could work and play together was expanded roughly to the distance that the "town crier," the tribal orator, or the minstrel could walk in a day to bring his message to the members of a community, and thereby contribute to the mutuality or unity of the enlarged group.

This process has been repeated a thousand times. With the invention of the printing press, the older community, limited by lung-power voice communication technics, was again expanded as the wider transmission of ideas in print made possible and desirable economic and social interchange and co-operation over larger areas. The dislocations and imbalances in laws, institutions, and cultural habits that occurred with this enlargement of community boundaries in Europe constitute a major chapter in the history of that continent.

More recently the processes and vehicles of communication have been improved and multiplied in dramatic fashion. The steam, gasoline, and electric engines, harnessed to propellers and wheels, have carried men, their ideas, and their products over wider and wider geographic areas, and in the expansion more and more people have come to share common ideas and values. The modern machines for the rapid transmission of messages—the telephone, telegraph, and radio—have brought more and more people to hold in common the same notions of economic and social good and to create political rules and institutions

that encompass larger and larger numbers of people living in wider geographic areas. Each of these expansions has been marked by strife, as the narrower community resisted the weakening of its authority, and also by creative effort, as the broader community fashioned the more extensive laws and organized larger institutions demanded by the new conditions.

#### EXPANDING COMMUNITIES IN THE UNITED STATES

Within the brief history of the United States of America we have striking documentation of this thesis that communication improvement and community expansion always go hand in hand. When our original thirteen colonies won their freedom from England in the late eighteenth century, communication development to that date had made the colony the widest community to which one felt a loyalty. One was first a member of a local or home community, but he was also a Virginian or a Pennsylvanian. A family in Charleston in 1776 thought little, if at all, about membership in the community of a united thirteen colonies. But the conditions of trade, of defense, of social well-being drew these independent thirteen states slowly but powerfully together. The early industrial revolution brought us ribbons of turnpikes and canals over which ideas and goods were more freely exchanged among the people of the eastern coastal plain and foothills. These mechanisms of communication pushed outward the limits of our then ultimate loyalty until we finally were conscious of a new fellowship in these United States of America. This period was a difficult one of adjustment as our ancestors learned that one could simultaneously hold membership in the home community, in the state, and in the national community and could be equally loyal to and concerned with the well-being of these wider communities.

As the national community rapidly expanded southward and westward with railroads, another grouping became important. Those who lived along the eastern seaboard had much in common that was different from the concerns of those who lived in the south and, as a result, a region of states came to have the characteristics of a community. As the frontier reached the Mississippi Valley, again geographic influences and differences of faith and outlook resulted in a region of states that is clearly identifiable as a "heart land" region. The same phenomenon can be seen in the more recently recognized regional communities of the North Central States, the Rocky Mountain States, the Southwest States, the Pacific Northwest States, and the Pacific Southwest States. The creation of each of these regional communities has meant a struggle as forces of restrictive localism and sectionalism

have been engulfed in stronger ties of the expanding community made necessary by modern processes and mechanisms of communication.

### THE WORLD COMMUNITY

The great debate of our century, however, is concerned with the manner in which the world community is developing. The first World War made clear the fact that modern science and its application in communication technology had brought the national communities, each with its supreme national sovereignty, together in one loosely united physical world. The attempt to recognize the reality of this physical unity by the creation of the social and political institution of the League of Nations failed because certain peoples had so recently achieved national community that they could not bring themselves to face the struggle of developing yet a larger and more comprehensive set of ties with their neighboring nations. Because we lacked world organization to guide the embryonic world community's development and to police the new geographic area of the globe against national banditry and imperialistic acts, we found it necessary to use force to defend our liberties against the aggression of the German-Italian-Japanese axis in a second World War.

At the close of the second World War we tried again to create the social, economic, and political institutions and the value systems that would give strength and endurance to the new "physical" world community. We fervently hoped that this would assure peace, security, and well-being for all the human race. The United Nations, with its subsidiary agencies, was hailed as ushering in the first stages of a truly world community.

Once again, however, we find powerful forces resisting the establishment of a larger-than-national community or trying to use force to accomplish a world community with totalitarian laws and institutions. We actually have two worlds instead of one: an association of over fifty nations striving to move toward a one-world community through democratic representative action within the United Nations, and a block consisting of Soviet Russia and her half dozen satellites insisting that the world community shall be under the domination of the communistic dictatorship. The crucial issue of our time is no longer whether or not the world community is to be a reality, but rather whether this all-inclusive community is to be democratic or authoritarian in objectives and methodology.

### THE CONCENTRIC-CIRCLE PATTERN OF COMMUNITIES

What we actually have, then, in our contemporary world, using as we do most advanced processes and mechanisms of communication, is

a series of ever wider communities lying outside the neighborhood and home community much like the concentric rings one sees when a pebble is dropped into a pond of water. A peculiarity, and a significant one, is the fact that each neighborhood is unique and never duplicated among the thousands upon thousands of such intimate communities throughout the world. Each neighborhood is the common center for all the concentric-circle communities which lie outside. True, the central circle takes on many of the qualities of the wider communities of which each neighborhood is its own center: e.g., all the home communities in the state of Iowa share many interests and possibilities which are peculiar to that state. But for each neighborhood there is a somewhat different content in the larger geographic-area communities which make up the periphery of each unique pattern.

The relationship for each neighborhood to its outer world can be geographically represented in the accompanying sketch.

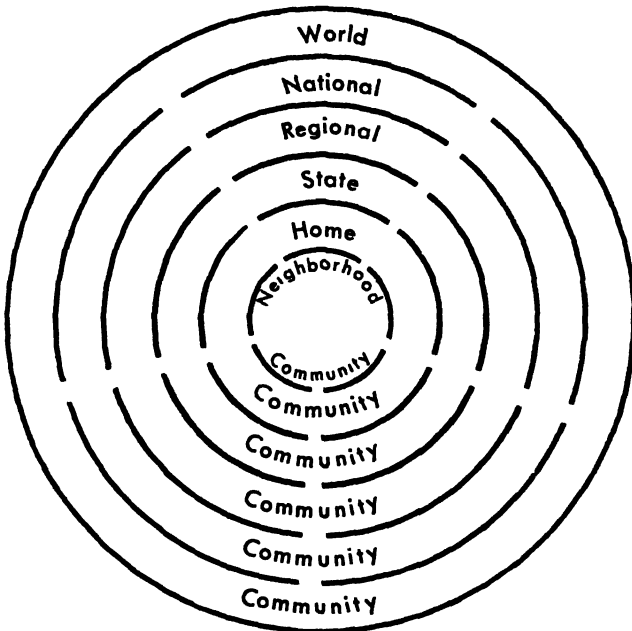


Fig. 1—Concentric-circle pattern of community relationships.

The above sketch is equally good for every reader no matter where he resides. At the heart is a broken circle representing that neighborhood which the reader chooses to call his own. This particular neighborhood is a part of the next larger circle, representative of a larger

community, which is called the local or home community, and contains all the other neighborhoods which collectively share the qualities of a home city or the township.

Keeping one point of our dividers on the common center, we now draw a circle with a radius larger than that used for either the neighborhood or the home community. This next concentric circle represents the next important level of common concern—the state community. Our state community contains not only our own home community but all the other local communities within the state political division. For some situations possibly the county or the district would be of sufficient significance to warrant an additional representative circle between the state and its home communities.

Moving out to still wider geographic areas as communications draw more and more people into contact with each other, we find a larger broken circle representing our state and adjoining states which make up the region of states. The new aggregation of states is coming to be known as the regional community.

Beyond the circles of the state community and the regional community lies the national community. For the last several centuries the story of rising struggles of nationalism fills the pages of history. But now, most people throughout the world are fully aware of and proud of their national traits. People no longer find a conflict within themselves as did our ancestors over simultaneous citizenship in their state and in their nation. Each national community is characterized by a flag, a constitution, a network of communication and transportation, an economic system that makes each state and region dependent upon the efficient and continuous production of the whole. Each nation supports a school system that either formally or informally strives to teach the meaning of the national character and to develop appreciation for the promise of the national effort. In many ways each nation maintains and improves those social, economic, and political means and ends that make it a cohesive community.

And finally we come to the last concentric circle in our sketch. This outer circle represents the world community which includes our nation and all other nations. This is the only circle that is the same for every neighborhood. Those qualities of the world community having greatest influence and meaning would be somewhat different for each neighborhood we might set down at the inner circle. Yet as one moves out from the center he continues to discover communication and common concern that fuse the concentric circles progressively into one world community.

### THE COMMUNITY SCHOOL

What is the appropriate role for the community school in this pattern of expanding communities? Should a community school continue to limit its theater of concern and activity to the neighborhood and home community? Or should it be assigned a part to play in each of the larger geographic areas?

We take the position that a particular school must recognize itself as holding membership simultaneously in all of the communities which lie beyond the immediate locality. A community school, while properly devoting a larger share of time and effort to the home community, will not neglect its responsibility in improving living in the state, the regional, the national, and the world communities.

Assume for purposes of illustration a twelve-year school which we will call the Horace Mann School. It is located in the heart of a great city. The school neighborhood is suffering from economic blight which so commonly settles on the older residential areas where industry and commerce have crowded the more mobile families to move to suburban communities for more ample living space. Here is a problem area to which the people of the neighborhood may properly invite the assistance of its Horace Mann School. The city itself is early American and in need of thorough-going redesigning and reconstruction to make possible fuller utilization of modern conveniences and possibilities. The city leaders could bring our Horace Mann community school into the team of agencies at work on this series of city-wide problems. Moving outward to the state, suppose the citizens of the state had gone through the period of thoughtless exploitation of their natural resources and are now aware of a great need for conservation and restoration to assure a permanent economic base. In the search for solutions, the people of the state would surely invite our Horace Mann community school to join with all other constructive forces.

Again moving outward, assume the region is in the early stages of planning for river-flood control and expansion of navigation and of hydroelectrical power. Under the direction of appropriate regional agencies representative of all the people, our community school would share, together with all other schools in the region, some part in the great regional undertaking. At the national level the attention might be focused on the perplexing problems of racial intolerance and antagonism which not only trouble us at home but cause us no end of embarrassment in our world relations. In developing interracial understanding and co-operation as essential conditions for strong national fabric, obviously the national interest requires that our Horace Mann

School join in the effort. And finally, through the United Nations, the world community is attempting to raise the level of health and well-being. Once again, the Horace Mann School joins with all other schools and agencies throughout the world in an effort to understand the conditions of health and to work gradually toward creating a healthful international community.

We might have selected any one of a hundred combinations of problems within each of the expanding geographic communities to illustrate with equal force the principle under consideration: Each school must consciously seek out and play its role in the co-operative effort to improve life in each of the concentric-circle communities.

There are several cautions that must be kept in mind. In other chapters, suggested approaches are worked out in some detail. In the first place, the community school must develop some curriculum design that will give balance to the learning experiences of its pupils. Imagine how confusing and hectic a child's life could be if there were no allocation of problems by years or school divisions. To assure that there is proper fitting of child interest and capacity to the nature of the problem, careful guidelines must be laid down by a school staff. To assure that there be attention both to the full development of the individual and to the problems of improving living in the community, some curriculum design must be provided.

Or consider the problem of conflicting solutions to problems that overlap the expanding communities. In a problem area where the interest of the state and of the region may be in conflict, the community school must be perfectly clear on the position it takes; or it must refrain from becoming involved in conflict which is beyond the maturity or the responsibility of school youth. Only when there is a clearly defined issue and a clearly stated directive that is in line with our fundamental ideals and is supported by the people of the communities involved, only then does the school join with others in working out solutions.

Another caution should be considered. In any home, there may be children attending different schools; an older child might be in a senior high school that serves a large metropolitan city while other children might be attending a junior high school and an elementary school in more restricted neighborhoods. Each school must be sensitive to the demands and pressures put on parents and family groups by eager children who wish to involve their family group in all the exciting enterprises of improving life in several communities simultaneously. Unless there is some plan agreed upon by all parties concerned, the

result will be so confusing that the community-school concept may be misinterpreted.

### SUMMARY

In summary, it must be the conscious plan of the school to serve each of the expanding communities of which it is a part. To allow exclusive emphasis on the neighborhood or home community is to deny the child and youth the growth that comes from participation in working with others on the problems of the many communities in which they live and also to deny the wider geographic communities the benefit of the energy of youths who have much to contribute to the improvement of living.

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## CHAPTER XV

### ANTECEDENTS OF THE COMMUNITY-SCHOOL CONCEPT IN THE UTOPIAN THEORIES

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#### INTRODUCTION

Any significant contribution to social, economic, political, or educational theory is a blend from many fountainheads. This is so true of the concept of the community school that a study of its origins and antecedents can become embarrassingly extensive. Thus, for the writer, and particularly for the purposes of this chapter, it is necessary to point out that an identifying feature of first importance is found in the direct relationship of the objectives of the community school to the values and tenets of the democratic theory. The community-school concept embodies a distinctive educational scheme because its *raison d'être* is to promote, encourage, and lead to this distinctive way of life.<sup>1</sup> For this reason the present discussion of antecedents of the community-school idea has its orientation in the history and social philosophy of democracy.

It is equally important to recognize the fact that the only historical writings and experiences which are pertinent are those which call attention to social as well as individual purposes of education. Since the definitions make clear that the school is an agency for improved living in a community, the implications of the concept gain clarity by comparison with early concepts of and experimentation with community living. While space will permit a detailed examination of only four notable community programs of the past, a brief concern

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<sup>1</sup> James A. Dickinson, "The Community-School Concept in Education." Unpublished Doctor's dissertation, Ohio State University, 1942

with certain selected statements is necessary to illustrate our indebtedness to history.

While other peoples have had theories of education, it was the Greeks who fathered the democratic ideal. Our first interest lies, therefore, with the Greek philosophers whose vision led them to take particular account of the role of education in strengthening the state. For Plato, whose views will be studied in some detail later, the fundamental purpose of education was to develop leaders with a high sense of social and ethical consciousness. For Isocrates, the rhetorician, this meant that the true leaders among his students must become statesmen who would use their acquired oratorical skills and broad knowledge to serve the public interest. Knowledge provided the basis for sound judgment; and, as Butts has pointed out, "Isocrates realized the necessity of education as a process of building up a sense of community responsibility."<sup>2</sup>

Of the Romans, Quintilian's writings on educational matters were the most prolific. In his *Institutes of Oratory*, he discusses educational procedures as well as the objectives of developing civic leaders or orators. The close relationship between education and the welfare of the community is visible in his reasoning; he states the issue in these words:

It is the perfect orator that we are training, and he cannot even exist unless he is also a good man . . . for the ideal citizen, fitted to take his share in the management of public and private affairs, able to govern cities by his wise councils, to establish them upon a sure foundation of good laws, and to improve them by the administration of impartial justice, is assuredly none other than the orator<sup>3</sup>

After Quintilian and the decline of Rome, education suffered an eclipse. Community organizations concentrated (in Europe) on defense against assault. Generally speaking, education retreated to sanctuary and, once in safety, ignored the society that was outside of the church. Textbook knowledge and its transmission from teacher to student was considered to be the proper function of the monastic and cathedral schools. Not until the renaissance had brought humanism and religious reformation to western Europe did education cater to the laity again. Nothing so well emphasized education's release from scholasticism as a theologian's pronouncement:

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<sup>2</sup>R. Freeman Butts, *A Cultural History of Education*, p. 79 New York: McGraw-Hill Book Co., Inc., 1947.

<sup>3</sup>W. M. Small, *Quintilian on Education, Being a Translation of Selected Passages from the Institute Oratoria*, p. 5. Oxford: Clarendon Press, 1938.

Since, then, a city must have well-trained people, and since the greatest need, lack, and lament is that such are not to be found, we must not wait until they grow up of themselves; neither can they be hewed out of stones nor cut out of wood; nor will God work miracles, so long as men can attain their object through means within their reach. Therefore, we must see to it and spare no trouble and expenses to educate and form them ourselves. For whose fault is it that in all the cities there are at present so few skilful people except the rulers, who have allowed the young to grow up like trees in the forest and have not cared how they were reared and taught? <sup>4</sup>

These hasty backward glances at men preoccupied with the improvement of society and anxious to employ the school for that purpose give little indication of the type of society that any of them had in mind. Like the proponents of the community-school thesis, they taught that the school was obligated to work within and through the community for the best interests of both. Whenever education has left the monastic cell it has had to recognize that pressing concerns "on the outside" can be neither neglected nor ignored. The true stream of education flows past the cell tissues of the living community both giving and receiving, and the interaction nurtures both school and community. As we pass on to the examination of a few selected "ideal" communities, we shall see why the community-school concept must break with both the classical and the utopian heritage.

The goal of the community-school concept is a local culture that will foster the values of democracy. With continuing awareness of the objective, we will examine our indebtedness to the first great utopia, Plato's undemocratic *Republic*.

### THE "REPUBLIC" OF PLATO

The discussion of utopian thinking begins appropriately with attention to this great work, which has exercised tremendous influence on Western feeling and thought.<sup>5</sup> Plato's "Perfect City" is certainly the first great utopia.

*The Republic* and the modern community-school concept agree upon a desire to improve existing conditions in the community. *The Republic* proposes absolute justice in the just state while the community-school concept provides continuing extension of the democratic way of life within the community. There is no conflict between the symbols of justice and democracy. Both promise a better com-

<sup>4</sup> Martin Luther, "Letter to the Councilmen of the German Cities," quoted in F. V. N. Painter, *Luther on Education*, pp. 181 f. St. Louis: Concordia Publishing House, 1928.

<sup>5</sup> I. Edman, *Four Ways of Philosophy*, p. 70. New York: Henry Holt & Co., 1937.

munity; both rely upon intelligence to overcome existing difficulties.

Two additional concepts, inextricably bound together, are essential to *The Republic* and to the modern community-school concept in education. These are, first, the importance of the community in the social life of man, and, second, the educative force of the cultural unit upon the life of the individual. The idea of "community" exercised great power over the mind of Plato.<sup>6</sup> Its implication that the good life could be lived only in good society<sup>7</sup> led him to ponder an education to operate throughout the citizen's lifetime.

These interesting and important agreements must not conceal the fundamental differences between Plato's idea and community-school thinking: Differences concerning the very nature of the individual and of society are involved.

As Jowett has indicated, the state, for Plato, is all-sufficing for the wants of man and, like the church in later ages, absorbs all other desires and affections. The individual is lost in the scheme of civic arrangements. Plato's unhappy experience with Athenian democracy at work, reinforced by his objections to human nature, inclined him toward aristocratic, paternalistic government. The basic assumption of the community-school concept is that citizens can be taught to react to situations demanding co-operative solution of community problems. The platonic mistrust of the common man is offensive alike to the ideals of democracy and of the community school.

*The Republic* would follow a "social blueprint," dictatorially prescribed. Holding the great masses of men to be impervious to education, Plato sought an elaborate social machine to produce the desired stereotype, to order "the direction of our desires without taking into account any of the limiting conditions which we should have to confront if we came back to earth."<sup>8</sup> *The Republic* would legislate against innovation, restrict foreign intercourse and influence, standardize education, and control the emotions and intellects of its citizens. Such restrictions and controls to approximate the "Perfect City in the Sky!"

The community-school concept provides no blueprint. Its protagonists reach no certainties about man's ability to envision the final, perfect, and unalterable organization of society. Recognizing the force of change and innovation, they postulate the necessity of tenta-

<sup>6</sup> *The Republic of Plato*, p. lvii. Translated by B. Jowett. New York: Willey Book Co., 1901. See also Edman, *op. cit.*, pp 111-12.

<sup>7</sup> *Ibid.*, p. 85.

<sup>8</sup> L. Mumford, *The Story of Utopias*, p. 21. New York: Boni & Liverright, 1922.

tive objectives continuously revised and goals that are personalized and co-operatively conceived. Advocating the free play of intelligence, demanding the opportunity of examining all evidence, their program meets and reconstructs the conditions of living on life's own terms.

### THE "UTOPIA" OF SIR THOMAS MORE

The term "utopia," coined by Sir Thomas More in 1515, and the description of the ideal community on the island of Nowhere foreshadowed a series of utopian criticisms that was to continue through the next three centuries.<sup>9</sup> Like other utopian designers, More objected to the dislocations of his time.

The social evils which More confronted in the first book of *Utopia* were resultants of opposing forces in a transitional period. The English people were changing from a feudal to a merchant economy; and their struggle for readjustment produced constant friction between rich and poor. The system of "enclosures" brought dire poverty to thousands; the threat of revolution and civil war stalked the hedgerows. The church, inert or impotent, lost prestige to the new intellectualism. Bold exploration by sea, the rebirth of natural sciences, humanism, and the growing appeal to reason—all broadened the Englishman's horizon. The net product was an era of intellectual speculation and critical inquiry into the validity of existing religious, economic, social, and political institutions.

*Utopia* served as an offensive weapon as well as a proposal for the introduction of fundamental humanistic and Christian ideals and principles of reform. For a spokesman, More invented one Raphael Hathloday, a widely traveled Portugese who had once visited the island of Nowhere, Utopia. This community subscribed to the abolition of private ownership,<sup>10</sup> distribution of the material necessities of life upon a novel basis, a six-hour working day, and a system of education universal in character and continuous throughout life. It gave each citizen a real share in government and the right and the leisure

<sup>9</sup> The long line of "genuine" utopias is considered to have ended with the utopian socialists in the middle of the nineteenth century. See J. C. Hertzler, *The History of Utopian Thought*, p. 225. New York. Macmillan Co., 1926. Modern utopianism may have the same idealism but no longer finds it necessary to use this particular form and method of social criticism. Notable exceptions employing the imagery of utopia are Edward Bellamy's *Looking Backward*, 1889; Hertska's *Freeland*, 1890; and H. G. Wells's *Modern Utopia*, 1905.

<sup>10</sup> *Sir Thomas More: The Utopia*. Edited by H. Goitein. New York: E. P. Dutton & Co., Inc., n.d. This work was used as the principal source of information about *Utopia*.

to seek spiritual and intellectual pleasure. *Utopia* aimed at happiness for all and presumably achieved it communally.

The major similarities and objections noted in our discussion of *The Republic* apply to a comparison between More and the community-school concept, but More merits closer examination. He advocated specific reforms for early sixteenth-century England. Where it considers conditions "here and now," *Utopia* is less remote from the community-school idea than was *The Republic*. *Utopia* conceived of the state in organic tradition, in the sense that its perfect operation was necessary to insure individual welfare. Even so, the authoritarian implication is softened somewhat by provisions for restraining the Prince and Philarchs (people's representatives) by democratic controls. Although the "harmonious functioning" of *Utopia* needs to be assured by many regulative measures, the individual emerges as something more than a mere cog in an intricate machine.

It becomes clear that More has attempted to strike the delicate balance which secures the health of the community while at the same time promoting the full development of the individual. The citizens of Utopia, young and old, are expected to work, learn, and live together with the *dual* object of self-improvement and civic advancement. In this ideal community it is to be assumed that the critical balance has been neatly struck! While we need not be convinced that More has hit upon the perfect formula, this early recognition of the significance of "community education" is interesting. Community responsibility is developed by universal participation in economic, social, intellectual, and military affairs. When everyone is given a stake in the community, civic-mindedness and the individual's sense of social responsibility reach high levels. Here, indeed, is a principle to be respected alike by utopians and the supporters of the community-school concept.

A bracing climate and the elements of change, of struggle, and of continuous adjustment and growth are notably lacking in Utopia. Hathloday and More discuss the difficulties of bringing the reforms of Utopia to a less enlightened civilization but arrive at no solution. With utopians as with Plato, the "social blueprint" is again assumed and the assumption admits no possibility of growth.

#### FROM SIR THOMAS MORE TO THE UTOPIAN SOCIALISTS

Thus far, to establish the historical perspective, we have considered the plans of two "classic" utopias. Before we consider several actual community-building experiments on American soil, let us skim over the intervening utopians.

More's work inspired no further utopian literature for more than a century. The forces released in 1515 continued to influence the frontier thinkers, but social criticism took other than utopian form. The tradition reappeared in 1619 in Andreae's *Christianopolis*, to be followed within the next forty years by Bacon's *The New Atlantis*, Campanella's *The City of the Sun*, and Harrington's *Oceana*. These utopian planners of the late Renaissance testify to the philosophic departure from scholasticism. They provide further evidence of a consciousness of the wonders and potency of natural science. They tend to rely on reason to supply those just social arrangements which make life an ordered, bounteous, and enlightened affair. Save for Andreae, the utopians we have mentioned concentrated upon the *arrangements* or the *means* for perfecting society.<sup>11</sup> Only in *Christianopolis* were the goals of life not taken so much for granted, as Andreae framed his republic of workers about humanist ideals.

The French and English utopian socialists of the late eighteenth and early nineteenth centuries made the next important contributions to the literature of ideal communities. The period which separated Andreae, Bacon, Campanella, and Harrington from St. Simon, Fourier, Cabet, and Owen was marked by the steady growth of science, the birth of the industrial revolution, and the increase in freedom to question the restrictions set by existing political and economic institutions. Individualism was on the rise. Dominating the clamor of the era was the cry of naturalism, for natural rights, natural law, natural liberty, natural equality. Only the utopian socialists deplored the logical extension of the doctrine of natural rights as tending to produce suffering and injustice and offering no remedy for social and economic inequality. Their contribution was "their exposure of social ills, their demand for a worthier civilization, and their faith in human development."<sup>12</sup> Two members of this school, Owen and Fourier, are important in the study of the American communities selected.

#### ROBERT OWEN AND NEW HARMONY, INDIANA

The utopian-socialist movement will be remembered as a reaction against uncontrolled individualism catalyzed by the social dislocations of the period. It was a product of this first phase of the industrial revolution; and as its champions appeared to furnish palatable cures for the ailments of the era, their literature and experimentation were

<sup>11</sup> Mumford, *op. cit.*, pp. 108-9.

<sup>12</sup> H. W. Laidler, *A History of Socialist Thought*, pp. 140-41. New York: Thomas Y. Crowell Co., 1927.

widely influential.<sup>13</sup> The American community of New Harmony had its origin in the utopian-socialist movement and in the life and work of Robert Owen, perhaps the most unusual figure in that movement.

Owen, a successful cotton manufacturer, was dedicated to developing and working out in practice his own plan for an improved social organization. This plan "aimed at the ultimate breakdown of all society into thousands of co-operative associations of from 1,500 to 2,000 people who should own land and houses in common and labor for the benefit of the community."<sup>14</sup> While his program was designed to spread the material benefits accruing to an age of invention and industry, Owen's attention was centered upon the "human equipment" to be served. His theories were first tested in the reconstruction of the mill town of New Lanark, Scotland. In the midst of conditions that, country wide, had made the lot of the working class miserable and hopeless, he transformed the life of this community. It became his ruling desire to transfer his theories and plans for reform to a wider field.

Owen's conception of human nature as well as his social objectives can be expressed briefly and categorically. His theory of the origin of knowledge was the empiricism of Locke; his system of ethics followed the utilitarianism of Bentham; and his social theory was based upon convictions that the qualities of co-operation, good-will, and intelligence can establish the contractual arrangements necessary to social organization. The true goal for society is to realize the greatest happiness for all its members, and in Owen's view "the only contest among men then will be, who shall the most succeed in extending happiness to his fellows."<sup>15</sup> The essential tenet of his social philosophy was that universal happiness could be assured if the spirit of co-operation governed associative living. This carried with it the directive that community organization, supported by the force of universal compulsory education, be dedicated to create those conditions necessary to the development of individuals who are inherently good.

We have mentioned that Owen wanted a new setting for his

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<sup>13</sup> For example, the principles developed by Charles Fourier were introduced into this country by Albert Brisbane, and Fourierism was responsible for the establishment of some forty American communities or Phalanxes. Brook Farm, to be discussed later, was connected with this school. See M. Hillquit, *History of Socialism in the United States*. New York: Funk & Wagnalls, 1910.

<sup>14</sup> K. Dos Passos, and E. Shay, "New Harmony, Indiana," *Atlantic Monthly*, CLXVI (November, 1940), 604.

<sup>15</sup> Robert Owen, *The Book of the New Moral World*, Pt. IV, p. 54. London: 1836.

theories. He was singularly fortunate in finding a ready-made plant in the form of the religious-communistic settlement of Harmony, Indiana. Much has been written about *New Harmony*, the struggles of organization and reorganization, and, finally, the discontent and unrest which led to the formal failure of the experiment.<sup>16</sup> We confine ourselves to Owen's relationship to the community-school idea.

With Owen's ideals, when he applies them only to Owen, we do not quarrel. Our interest in the "rise and fall" of *New Harmony* focuses only upon certain of the conditions implicit in democratic community life. Owen was led to the communistic practice of common ownership and equality of reward for all services to the community. The results were disastrous to *New Harmony*. Initiative, personal responsibility, thrift, and industry were stifled. In practice, the utopian socialism of Owen resulted in the submergence of individual personality to the extent that neither the individual nor the community was served. A respect for the dignity and worth of the individual places the community-school concept in direct opposition to this aspect of *New Harmony*. This is the issue.

A social-contract theory of society regulated by a communistic system of controls seemed to provide Owen with a vision of an ordered community achieving ultimate perfection; but it actually proved to be the dictum which doomed *New Harmony*. It is understood that supporters of the community-school concept do not accept the notion of the perfect society, a society in which all problems will have been solved and no new ones will be encountered. They conceive of the community as a going concern, constantly growing and producing new patterns of thought and action as each individual and group reacts to changing conditions. They reject all sets of value or regulations imposed upon a community, believing that these must be self-imposed, and subject to modification by majority consent.

Owen's lack of insight into the nature of human behavior and the learning process accounts for his unflinching optimism in the midst of failure. He could minimize the difficulty of changing habits of thought and living because he so thoroughly believed that man's character was made for him and not by him. Since the community school postulates that character is the result of growth, that the individual is constantly accepting and rejecting and choosing and interpreting those qualities and patterns which force themselves upon him, its advocates take issue. Without underestimating the importance of a good environment,

<sup>16</sup> See particularly G. B. Lockwood, *The New Harmony Movement* (New York: D. Appleton & Co., 1905), and C. D. Snedeker, *The Town of the Fearless* (Garden City, New York: Doubleday, Doran & Co., 1931).

they recognize that individuals differ in their reactions because their experience has been unlike, and that the individual must make his own choice between alternatives if he is to be happy. Owen seems to have subscribed to two important fallacies: first, that the learner is passive and purposeless; and, second, that the blueprint which is correct and final is available for transcription. Neither concept reflects reality.

### BROOK FARM

The settlement of "Brook Farm" (1841-46) at West Roxbury, Massachusetts, was notable among the utopian communities of the period. Generally associated with Fourierism, it was in fact founded by a brilliant group of American intellectuals led by George Ripley. Ripley and the "transcendentalists"—concerned as they were with social, intellectual, and religious problems—were searching critics of a Yankee world given over to materialism.<sup>17</sup> For the most part transcendentalist thought took the form of an individualism as idealistic as it was self-sufficient. Of those intimately associated with the movement, only Ripley, Channing, Dwight, Hawthorne, and a few others saw the possibility of improving society through the associative type of community organization taught by the utopian socialists. Ripley took the initiative. He resigned his Unitarian post, promoted the purchase of Brook Farm, and in April, 1841, moved there with his family. Six months later the Brook Farm Institute of Agriculture and Education was organized.<sup>18</sup>

Evidently the Brook Farm group enjoyed initial success in building a way of life that was intellectually free and really interesting. By 1846 the Brook Farm had become the center of Fourierism in the United States. The community apparently flourished in spite of the heavy costs of its educational program, its sponsorship of lecture tours, and its publications—the *Dial* and the *Harbinger*. But the movement was losing its force throughout the country. When a disastrous fire razed the Farm's most pretentious building, its capital was exhausted, and the experiment soon ended.<sup>19</sup>

These few sharp highlights of the Brook Farm picture must serve for its comparison to the community-school concept. One feature of considerable importance in this connection is that the diluted Brook

<sup>17</sup> V. L. Parrington, *Main Currents in American Thought*, Vol. II, pp. 347, 379, 384-85. New York: Harcourt, Brace & Co., 1927.

<sup>18</sup> L. Swift, *Brook Farm*, p. 17. New York: Macmillan Co., 1900

<sup>19</sup> *Ibid.*, p. 280.

Farm spirit lacked the intensity required to produce a true community. Nor did the change to Fourierism, with its emphasis on details of organization and physical arrangements, succeed in directing the pronounced individualism of the residents into channels which might have led to effective community cohesiveness. Consciously shared values of importance to the life of the community, it would seem, do not result automatically from mere association within a community.

Further, the pursuit of individual perfection carried the Brook Farmers away from the world. Theirs was a "utopia of escape";<sup>20</sup> and while they expected their plan for a simple agrarian life to be widely copied, they failed utterly to comprehend the force of the industrial revolution. Social progress accrues not from avoiding facts in developing culture but from facing them realistically and with purpose. A corollary is that ideas and methods cannot be too greatly opposed to history and tradition if they are to appeal to other communities with similar problems. This lesson must be taken seriously if the community-school approach to social reconstruction is to be acceptable both locally and on a wider, national scale. Again it is the concept of society as growing and changing that is the crux of the matter.

It is noteworthy that at Brook Farm little or no emphasis was placed on the importance of the total culture to the development of character. Locke, of course, was in disrepute among the transcendentalists while Matthew Arnold was accepted. Hence, education at Brook Farm was designed to promote the "harmonious development" of the individual through a study of the best that had been taught and written. This notion of perfectability through the pursuit of culture is inadequate to the extent that it takes no account of the educative force of the agencies and influences outside the school. According to the community-school concept, a system of education that lays stress entirely upon intellectual development does not necessarily generate the qualities of social sensitivity and responsibility.

The school at Brook Farm, however, did incorporate a feature central to the community-school concept. The children were given training in skills necessary to community living, and they learned while working with adults on projects important to all. Certainly an awareness of community problems and a part in the solution of them is an

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<sup>20</sup> Many other "utopias of escape" in this country were founded on motives purely religious in origin. Particularly well known are the perfectionist settlements at Oneida and Wallingford, and those founded by the Rappites, the Zoarites, and the Shaker followers of Ann Lee. These religious-communist communities are not unconnected with the utopian prescription, but they sought escape from the world and their general social significance is slight.

appropriate starting point in building community understanding, but in the case of Brook Farm the horizon was limited. There was a minimum of association, designed to relieve tediousness and drudgery in getting the job done and to permit the leisurely pursuit of more attractive personal objectives. We can appreciate the fact that an understanding of broader social issues did not result from a preoccupation with the problems of housekeeping, farming, and marketing. The community-school teacher will look for larger meanings in everyday tasks and will endeavor to relate local issues to these meanings. The world cannot be shut out. Interrelatedness and interdependence of peoples and communities not only is a fact of modern existence but it has always been the prerequisite of culture.

#### CONCLUDING STATEMENT

Errors which can be clearly identified as such are not apt to be repeated. For every utopian theory recorded and, especially for every utopian community attempted, the community-school concept must be grateful. Even the unrealistic "out-of-this-world" quality of utopian thought has value if only to press home to us the importance of taking account of the force and authority of traditional patterns of thought and action. Utopias were expected by their advocates to last forever, but they were too new, too foreign to normal human experiences to do so. The simple fact of their failure is their legacy to any planner.

Each "Republic" theocracy, divinely ordained kingdom, or utopia offered a final, authoritarian solution of the innumerable problems of human association for all times. Coping with the problems of its own time, each unknowingly tried to make time stand still—to rule out new problems. Since every existing organization is a tentative solution of a social problem which the preceding form of organization could not solve, one cannot simplify new difficulties or existing ones by ignoring or deploring them, or by yearning for archaic living conditions. It is difficult to quarrel with this. What may be adequate today has a way of becoming inadequate tomorrow.

For this reason, the community school would propose no "social blueprint," even if it had one. Having learned that no plans last forever, it responds to the evolving needs of the community and, where possible, tries to anticipate them. Its goals and plans are co-operatively devised in terms of the newer developments. Accordingly, there is no compulsion to "escape." Change within the capacity of the individual to absorb it is recognized as a prime reality of the mod-

ern social scene. The final postulate is that to be impatient with reality is to be completely unproductive.

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## CHAPTER XVI

### THE IMPACT OF THE POWER AGE ON THE COMMUNITY-SCHOOL CONCEPT

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As the development of the power age gained momentum, the problem of what kind of education youth should receive became increasingly crucial. Many thinkers advanced their ideas concerning the interdependence of the community and the school, ideas which were conditioned by the circumstances in which they found themselves. Of great interest is the work of Fellenberg and Grundtvig who established systems of education based on such concepts. Fellenberg saw education as having a broad social purpose in addition to intellectual training and organized his schools for that end. His enterprise demonstrated in a limited manner what could be done through a direct attack by the school on local needs and problems. It might be said that he developed the first community school in the "modern manner."

#### THE FELLEBERG EXPERIMENTS AT HOFWYL

Phillip Emanuel von Fellenberg was born in Berne, Switzerland, in 1771, the son of a Swiss nobleman.<sup>1</sup> His early education was in the

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<sup>1</sup> The materials on which this section is based have been taken from the following sources:

Charles A. Bennett, *History of Manual and Industrial Education up to 1870* Peoria, Illinois: Manual Arts Press, 1926.

*Edinburgh Review*, XXXI (December, 1818), 150-65.

*Edinburgh Review*, XXXII (October, 1819), 487-507.

Henry Barnard, "Educational Establishments of Mr. de Fellenberg at Hofwyl," in *National Education in Europe*. Hartford, Connecticut: Case, Tiffany & Co., 1854 (second edition).

William de Fellenberg, "Pestalozzi, De Fellenberg and Wehrli, and Industrial Training," *American Journal of Education*, X (1861), 81-92

hands of private tutors as was the case with many children of the well-to-do of his time. He received his university training in Germany. While still a young man, Fellenberg made the acquaintance of Pestalozzi and traveled extensively with him throughout Europe. Following the French invasion of Switzerland he was appointed a member of the commission sent to France to try to secure relief from the intolerable social and economic conditions which had developed. He received little attention at the hands of the authorities and returned home with the firm conviction that the hope of Switzerland lay in an educational plan aimed directly at meeting social needs and problems.

After his return, Fellenberg persuaded his father to purchase for him an estate of some six hundred acres to which he gave the name Hofwyl. Fellenberg's plan was to develop on this estate a system of schools which would aid in the solution of community problems. An important element of the total project included experimental work in agriculture and improvement and development of agricultural implements. Pupils in all the schools established at Hofwyl had close contacts with the experimental farm and manufactory as an integral part of their education.

Fellenberg's plan was a comprehensive one. In 1806, he began a summer school for the teachers of the area under the direction of Zeller, a student of Pestalozzi. The program of the summer school included lessons in the content and methods of the subjects taught and, in addition, a program carried on in the fields and gardens of the estate. This latter program was planned to familiarize the teacher with the work of the people whose children they would teach and to demonstrate the newer agricultural practices developed at Hofwyl. Through the medium of the teachers, Fellenberg hoped to encourage the widespread adoption and use of these innovations in agriculture in the community. Due to official criticism in the Canton of Berne, this plan for teacher training was later limited to prospective teachers who were attending his agricultural school and who were employed on the farm as laborers.

A second part of his plan was an Academy for the sons of the well-to-do upper classes. Here Fellenberg used the same plan of study and participation. The curriculum was much broader than usual for that time and the quality of instruction excellent. The students were largely self-governing and had close contact with the experimental farm and implement factory as a means of spreading new developments in order to improve living. While Fellenberg did not encourage close association of the pupils in the academy with pupils in his other schools, he did provide for the development of an under-

standing of the problems of the lower classes and fostered an interest in helping to solve them.

A third part of the Hofwyl system was the Agricultural and Trade School attended by the sons of peasants. This school was a forerunner of the modern vocational school. Pupils were taught the skills of literacy under the direction of Wehrli, but the most important portion of their training was vocational. The boys enrolled here spent many hours in the fields and implement factory, helping to develop and apply newer, more scientific means of agriculture and land cultivation. Boys from this school were loaned to farmers in the area to help them in improving their farms. Some of the pupils, after leaving Hofwyl, became superintendents of large estates, thus helping to spread the means to better living developed at Hofwyl. The importance attached to the new and improved tools developed in the factory is attested in a report to a committee of the British Parliament:

Many valuable improvements have been made in machinery. Among others Mr. Brougham mentions, with praise, a new horse-hoe and scarifier; and the Hofwyl drill-plough has received the commendations of the Board of Agriculture.<sup>2</sup>

A fourth type of school set up at Hofwyl was the school of theoretical and applied science. This school was intended for the sons of the middle classes and offered instruction in vocational subjects with emphasis on agriculture although students might elect training under the skilled craftsmen in the factory or in the business offices of the estate. The pupils of this school were well trained in the application of science to the improvement of agriculture. Many new ideas in fertilization, cropping, and cultivation were developed as a result of the program initiated at this school.

A fifth school, for girls of the lower classes, was established in 1823. The girls were given instruction in reading and writing the vernacular and in simple arithmetic as needed in the home. In order that improved family living would be encouraged, an important part of their training was in home economics.

Needless to say, Fellenberg's schools attracted wide attention. Pupils from America as well as Europe attended the Academy. Landowners of the vicinity visited the experimental farm frequently to see for themselves the newer ideas in practice. Improved implements were produced and sold to local farmers. Numerous official commissions inspected Hofwyl and carried back to their own countries many of the ideas which they saw implemented in the schools.

Following the death of Fellenberg in 1844, his ideas were soon dis-

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<sup>2</sup> *Edinburgh Review*, XXXI (December, 1818), 155.

continued. The view of the close relationship of education and the improvement of living which he held was ahead of his time. His contribution to educational theory has been neglected in the concern with method but may well be recognized increasingly in the future as an important milestone in the growth of the community-school concept.

### THE DANISH FOLK SCHOOL

At about the same time that Fellenberg was developing his schools at Hofwyl, Nicholaj Grundtvig was enunciating the fundamental principles upon which the Danish folk high schools were subsequently built.<sup>5</sup> Born in 1783, the son of a Lutheran clergyman, Grundtvig studied for the ministry and was ordained in 1822. Shortly after his ordination, Grundtvig came to sympathize with the "free religious movement" among the common people and was removed from his ministerial office. During the early period of his estrangement from the church, he traveled widely in England and was greatly influenced by what he saw of the English way of life.

Returning to his native Denmark, he determined to organize a system of education which would improve the status of the common man. His basic plan was set forth in the introduction of a publication, "Scandinavian Mythology," which appeared in 1832. His vision was for what he called "folk high schools" where all the people of Denmark could come to hear the history and the past glories of the country so as to awaken "national spirit" which would arouse a determination to improve life for all. In 1838, Grundtvig embarked upon a lengthy series of lectures designed to spread this idea among the people. His basic plan of organizing "folk high schools," however, had to wait until a later period for development.

Christen Kold (1816-1870) was by far the most influential man in the actual establishment of the Danish folk high schools. In 1851, with some assistance from Grundtvig, he opened such a school at Ryslinge. A few years later Kold moved his school to Dalby and then to Dalum where a fine new school was built. He also was active in the establishment of so-called "free schools" for elementary-school children. These schools were so named because they were taught without textbooks or previously planned courses of study. By 1864, a number of the privately run "folk high schools" had been established along the lines suggested by Grundtvig, emphasizing Danish history and mythology.

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<sup>5</sup>H. Begtrup, H. Lund, and P. Manniche, *The Folk High Schools of Denmark*. London: Oxford University Press, 1926.

Following the war with Prussia which cost Denmark part of the Province of Schleswig, Denmark was faced with an economic crisis since she had lost the most productive portion of the nation and, at the same time, was faced with the competition of cheap grains from America and Argentina. Since her economy until this time had rested upon the exportation and sale of grain crops, it became necessary for Denmark to choose between attempts to meet the new world competition and the establishment of new industries. At this time, the folk schools changed their earlier emphasis upon the romantic approach to Danish folk lore and history to one of serious consideration of the economic problems facing the people. Under the leadership of such men as Schroder, Nutzhorn, Baago, Storregaard, and Trier, who established folk high schools in 1856-66, the decision to turn from a grain economy to a dairy economy was fostered. In addition to the older instruction on Danish mythology, the folk high schools gave increasing attention to national problems in the field of economics and sociology. Among the outcomes was the rapid growth of co-operatives which developed later due to the large number of small individually owned farms which made co-operative marketing and purchasing desirable.

Teachers and students alike were concerned with the problems of farm life, and several agricultural schools were established as an integral part of many of the folk high schools. Schroder, an outstanding principal and leader, was very much interested in agriculture and maintained a model experimental farm at his school at Askov. The importance of the work of these schools cannot be overemphasized although definitive statistics are not available as to the degree of their effectiveness. However, the esteem in which they were held is apparent in the following quotation:

The Folk High School well deserves our interest. Denmark has made enormous progress in the last seventy-five years, transforming her rural and village life from the patterns of the feudal past, and even of the still more distant Neolithic age, into the form of a modern, scientifically intelligent, industrious and prosperous civilization. When one asks a Dane for the explanation of all these developments, the almost universal reply is: "Fundamentally, it is the work of the Folk High Schools!" The Government says in an official bulletin that these schools have made the Danish people intelligent enough to create and operate successfully the several vast co-operative enterprises of the nation and to govern their own affairs and manage their own interests in a discriminating manner.<sup>4</sup>

<sup>4</sup> J. K. Hart, "Folk High Schools of Denmark," *New Era*, X (January, 1929),

The growing impact upon community life of the technological and scientific advances of the nineteenth and twentieth centuries has resulted in a broadening and deepening of the community-school concept. As communities grew larger in the physical sense, the close contacts between people who lived in a village or town began to be replaced by contacts through specialized interest groups. As communities were enlarged by the improved means of communication and transportation of the power age, problems originally of concern only to the neighborhood communities now became the concern of regions, states, or nations. Where earlier educators and thinkers had been concerned with problems of social ethics, those who came later began to write on the larger problems of community living resulting from the coming of the power era.

#### EARLY AMERICAN PROPOSALS

Henry Barnard, one of the most important workers and writers in the field of public education in the United States during the middle and later nineteenth century, had much to say concerning the role of the schools in improving community and individual living. Typical of his thinking is the following:

It is a matter of vital importance to manufacturing villages, to close the deep gulf with precipitous sides, which too often separates one set of men from their fellows, to soften and round the distinctions of society which are nowhere else so sharply defined. . . . At least the elements of earthly happiness, and of a pleasant and profitable intercourse should be brought within the reach of all, by giving to all through good public schools, and by other means of public education, good manners, intelligent and inquiring minds, refined tastes, and the desire and ability to be brought into communion with those who possess these qualities.<sup>5</sup>

Here, Barnard is saying that community living in its best sense must be for all citizens. He sees the public schools as the agency whereby man can develop the tastes and abilities which make for the good life of his time. In the same report, he writes concerning his belief that the schools should be closely connected with the economic life of the community.

The course of instruction in these schools, both in primary and higher grades, should be framed and conducted, to some extent, in reference to the future social and practical wants of the pupils. . . . Drawing especially should be commenced in the primary school, and continued with those who show a

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<sup>5</sup> Henry Barnard, "Report on the Condition and Improvement of the Public Schools of Rhode Island, 1845," quoted in J. S. Brubacher, *Henry Barnard on Education*, p. 56-57. New York: McGraw-Hill Book Co., 1931.

decided tact and aptitude for its highest attainments, to the latest opportunity which the public school can give. . . . It is indispensable to the highest success in many departments of labor in manufacturing and mechanical business. I am assured by a gentleman familiar with the business, that in the calico printing establishments of this state, more than sixty thousand dollars are expended annually upon different departments of labor, to success in which the art of drawing is indispensable. . . . If Rhode Island is to compete successfully with other countries in those productions into which a cultivated taste, and high artistic skill enters, the taste when it exists must be early developed by appropriate exercises in the public schools.<sup>6</sup>

It seems clear that Barnard was merely defining an economic problem and advocating a kind of education which would meet it. Although he does not recognize the broader possibilities of the use of the school by the community in the solution of a wide range of social problems, his view of the school as a means of preparing individuals for economic efficiency and the place of the school in bettering the economic side of community life is clearly expressed. In this sense, then, Barnard was stating an assumption of the community-school concept.

In the latter part of the nineteenth century a number of men began to express dissatisfaction with the existing conditions in education. In their ideas, it is easy to read something beyond concern with methods of teaching. Such men included William T. Harris, who had a profound effect on the schools of St. Louis, and Colonel Francis W. Parker, who directed the work of the Cook County Normal School. Each of these men saw education as having a vital role in social organization and development in the community and did much to change schools and their objectives in the light of these views.

#### DEWEY'S CONTRIBUTIONS

The work of John Dewey at Chicago and his later writings which stemmed in part from this experience provide the best illustration of the continuation and broadening of the community-school concept and express most nearly the two-way interaction between the school and community which has been identified as a basic idea underlying the concept. In Dewey's work can also be found the emphasis in the modern community school on the organization of the school itself as a community. Illustrative of his point of view in this regard is the following excerpt from an address made to parents upon the occasion of the amalgamation of Parker's school with the University of Chicago Laboratory School:

<sup>6</sup> *Ibid.*, p. 50-52.

The School of Education wishes particularly, then, the co-operation of parents in creating a healthy moral tone which will render quite unnecessary the resort to lower and more unworthy motives for regulating conduct, in the cultivation of a democratic tone, an esprit-de-corps, which attaches itself to the social life of the school as a whole, and not to some clique or set in it. . . . May we remind you that a school has a corporate life of its own; that, whether for good or bad, it is itself a genuine social institution—a community.<sup>7</sup>

Dewey states here very clearly a concept concerning a school and its organization which, although implied in Fellenberg's student government mentioned earlier, for the first time received the attention it merits. The influence of society in and on the school was clearly stated for the first time, and experimentation was set up to test the validity of the assumption. The work of the Dewey School at Chicago was organized around the social activities in which children would engage after leaving school as the best means of education. The aim was for each pupil to develop to his highest potentiality through participation in such activities as a member of a group rather than as an individual so that social consciousness and skills would be developed. As Dewey points out:

When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely, and harmonious.<sup>8</sup>

This relationship between pupils and society is further developed in a later volume in these words:

The development within the young of the attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions, and knowledge. It takes place through the intermediary of the environment. The environment consists of the sum total of conditions which are concerned in the execution of the activity characteristic of a living being. The social environment consists of all the activities of fellow beings that are bound up in the carrying on of the activities of any one of its members. It is truly educative in its effect in the degree in which an individual shares or participates in some conjoint activity. By doing his share in the associated activity, the individual appropriates the purpose which actuates it, becomes familiar with its methods and subject matters, acquires needed skill, and is saturated with its emotional spirit.<sup>9</sup>

<sup>7</sup> John Dewey, "Significance of the School of Education," *Elementary-School Teacher*, March, 1904, quoted in Katherine C. Mayhew and Anna C. Edwards, *The Dewey School*, p. 17. New York: D. Appleton-Century Co., 1936.

<sup>8</sup> John Dewey, *The School and Society*, p. 44. Chicago: University of Chicago Press, 1900 (1913 edition).

<sup>9</sup> John Dewey, *Democracy and Education*, p. 26. New York: Macmillan Co., 1916.

In these three passages from Dewey's writings are made plain the effects of society, first, upon the discipline in the school; second, upon the relationship of school life and the continuing growth of society as a whole; and third, upon the total education of youth in which the social environment supplies the intangibles of attitudes and fosters the development of determination to improve the society. In the light of a democratic society Dewey has made clear the essentials of organization which must exist in a community school. He has also made clear the fact that the child's total social environment is included in the sum of the educative forces which influence his development. That these are crucial issues in the community-school concept has been indicated in the lists of criteria discussed in chapter iv. The emphasis which the concept places on the effects of society upon the individual is made plain when Dewey says: "The very existence of the social medium in which an individual lives, moves, and has his being is the standing effective agency of directing his activity."<sup>10</sup>

In conformity with this emphasis on the educative value of society, both in-school society and out-of-school society, Dewey also states in modern terminology the point of view illustrated in the writings of earlier educators that education should be the consciously used instrument of society for its own improvement. In stating this basic assumption, Dewey says:

It remains only to point out . . . that the reconstruction of experience may be social as well as personal. For purposes of simplification we have spoken . . . somewhat as if the education of the immature which fills them with the spirit of the social group to which they belong were a sort of catching up of the child with the aptitudes and resources of the adult group. In static societies, societies which make the maintenance of established custom their measure of value, this conception applies in the main. But not in progressive communities. They endeavor to shape the experience of the young so that instead of producing current habits, better habits shall be formed, and thus the future adult society be an improvement on their own. Men have long had some intimation of the extent to which education may be *consciously used* to eliminate obvious social evils through starting the young on paths which shall not produce these ills, and some idea of the extent in which education may be made an *instrument of realizing the better hopes of men*. But we are doubtless far from realizing the potential efficacy of education as a constructive *agency of improving society*, from realizing that it represents not only a development of children and youth but also of the future society of which they will be the constituents.<sup>11</sup>

<sup>10</sup> *Ibid.*, p. 33.

<sup>11</sup> *Ibid.*, p. 92, (*italics added*).

## STATEMENTS BY OTHER CONTEMPORARY WRITERS

King also has written on the close relationship of education to social progress in much the same sense as Dewey:

Halting though man's advance seems to be, it has been rapid in comparison with the progress of life on prehuman stages. In a large and real sense education is the instrument which has made this possible. It is the agency through which conscious purpose and choice have operated toward progress.<sup>12</sup>

After a brief analysis of society as it existed at the turn of the century, King sums up his estimate of what should be done as follows:

The social nature of the modern man has not grown fast enough to keep up with his economic progress. The problem that confronts us today is that of extending and, if necessary, reconstructing the social ideas of a simpler social order, that they may dominate the modern world, with its greatly diversified activities and the hosts of problems that have grown out of these multiplied and enlarged interests.<sup>13</sup>

That this problem of social reconstruction is not the sole concern of the school is quite clear. King recognizes this fact when he says that all productive education is the result of the co-operative efforts of the community and its school.<sup>14</sup>

Hart, another who early recognized this fact of the community as an educative agent, regarded the school as an invention of society to help the community perform some services which it could no longer take care of in the old ways.<sup>15</sup>

As this line of thought is developed by these writers, the conclusion is reached that "educational needs are not confined to the immature members of society, but that they extend to every age and condition of adult life."<sup>16</sup>

Thus, in the words of Dewey, Hart, and King the community-school concept approaches its modern form. From the Greeks and Romans has come an insistence that education should result in social progress rather than stress intellectualism. Luther and Bacon demanded an education which would produce a people capable of improving life and man's estate. Barnard emphasized the moral and economic obligations of the school. Fellenberg and Grundtvig estab-

<sup>12</sup> Irving King, *Education for Social Efficiency*, p. 9. New York: D. Appleton-Century Co., 1913.

<sup>13</sup> *Ibid.*, p. 18.

<sup>14</sup> *Ibid.*, p. 35.

<sup>15</sup> Joseph K. Hart, *Educational Resources of Village and Rural Communities*, p. 3. New York: Macmillan Co., 1913.

<sup>16</sup> King, *op. cit.*, p. 263.

lished schools which implemented their beliefs in the role of the school in social reconstruction. To these earlier statements, Dewey, Hart, and King add the concept of the school as a society, recognize the fact that the school must seek the co-operation of other community agencies, and accept the fact that education is a consciously used instrument for social progress and should meet the needs of youth and adults alike. Although King has not suggested in any final sense the ways and means to the solution of the problem, he has stated an important assumption of the community school which serves to give direction to its efforts when he points out that man's social inventions have not kept pace with his scientific and technological inventions.

### THE COMMUNITY-CENTER PLAN

At about the same time that Dewey, Hart, and King were formulating their views on education, other men were developing the community-center plan which was closely akin to these views and which today is an integral part of the total community-school concept. Interest in the community-center movement was prominent among educators and laymen during the last years of the nineteenth century and early years of the twentieth.<sup>17</sup>

Charles Sprague Smith, in 1897, began to urge the use of schools and libraries as civic centers. The Newark Educational Organization, a woman's group, sponsored playgrounds in Newark, New Jersey, from 1899 to 1902 when the work was taken over by the Board of Education. New York City was one of the first of the metropolitan areas to open its schools for adult evening recreation and education. The work progressed rapidly in those areas where it was begun and, by 1906, the Playground and Recreation Association had been formally established to carry on the work on a national basis. By 1910, fifty-five cities had provided recreation through the use of schools and playgrounds.<sup>18</sup>

A convincing demonstration of the possibilities of the community center in civic improvement was carried on in Rochester, New York, under the direction of Edward J. Ward. After two years of successful operation, the plan was abandoned in 1909, and Ward went to the University of Wisconsin where he directed the organization of centers in that state. The community center, as seen by Ward, was a very

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<sup>17</sup> Eleanor T. Glueck, *The Community Use of Schools*, pp. 13-15. Baltimore: Williams & Wilkins Co., 1927.

<sup>18</sup> *Ibid.*, pp. 16-18.

comprehensive plan for solving community problems and meeting community needs.

This brief summary of the community-center plan and its history makes clear that many of the concepts of its founders are an integral part of the community-school concept. It was perhaps inevitable that this plan for use of school buildings would be incorporated in the development of the concept of the school as an instrument for community improvement in its broadest sense. Thus, the present community school has been an emerging, evolving concept, drawing to itself the best parts of many proposals as they were seen to meet the needs of the community. The end is not yet, since, as the possibilities of education as a force for community improvement are seen more clearly, the concept continues to grow.

#### CONCLUDING STATEMENT

Numerous descriptive reports in the field of the community school have appeared within recent years. Hanna in his *Youth Serves the Community* gives detailed descriptions of many kinds of community services which have been rendered by youth. In the volume, *The Community School*, Everett presents reports of the organization and programs of many types of community schools ranging from rural settings to a large high school located in metropolitan New York City. Elsie Clapp, in her volume, *Community Schools in Action*, has given a detailed description of the organization and operation of two community schools located in rural environments. Clark, Seay, and Nutter and others connected with the work of Sloan Foundation have described in detail the operation and implementation through schools of a program aimed at improving living in various communities in Kentucky, Florida, and Vermont. In his book, *School and Community*, Olsen has explained in detail a number of ways in which the school can use community resources in its program as well as contribute to the improvement of human living.

Critical examination of these reports serves to make clear certain fundamental assumptions underlying the work of the schools reported. These may be summarized in the following manner:

1. The development of modern industrial society has removed the youth of our country from the close contact with community agencies and institutions which they had in earlier days. Because this is true, the contributors to this yearbook believe that, through a program of school-community interaction, youth can once more be brought into close contact with this phase of community living so that they may develop in the optimum manner as worthy citizens of a democratic society.

2. It is fundamental to the thinking of these writers that the total community is the educative agency rather than the school alone. Because this point of view is accepted, all of them see the school occupying a strategic place in co-ordinating and helping to direct the educative efforts of all community agencies to the end that the best possible training be given to youth. None of them sees the school as usurping in the slightest degree the place of any agency or institution but rather sees the school as a co-ordinating factor to aid these agencies in exerting their efforts to secure the results which will best meet the needs of young people.

3. It is fundamental to the thinking of these writers that the American public school should have broader concern than the intellectual training of youth. They insist that a primary goal in addition to the training of youth must be the improvement of community living in all its broad aspects. To this end they see the school as being concerned with adult education, with community recreation, with cultural groups, with economic studies, and the like. To meet this broad aim of education, they propose a school which makes use of the special talents and abilities of all members of the community as they can contribute rather than limiting the school training to the traditional faculty personnel. In this sense, then, education becomes a community concern in which any citizen may and does participate as needed and as he can contribute to the end that all the educational needs of the community are provided for.

4. These authors have made abundantly clear the fact that one of the most significant resources which any community has is the interest and vigor of its youth. In order to harness this tremendous energy, they propose that worth-while community projects become a legitimate part of the curriculum and that youth have the opportunity to participate meaningfully in meeting the needs of their communities and, through this participation, develop an ability to participate intelligently and efficiently as adults in community enterprises.

5. These writers see common concerns of both children and adults in both work and play activities. They suggest a return, in so far as it is possible in our complicated social fabric, to the kind of group action which was characteristic of an earlier day. To this end, adults in the community and children and youth in the school would co-operatively study and analyze community needs and propose and carry out solutions to problems of common concern. In a very real sense they would implement the earlier statement by Dewey that education is living through this joint co-operation and attack on problems which are conceived as being mutual concerns.

6. Inherent as stated in all of the above discussions is a firm belief in the efficiency and necessity of using democratic group processes. The authors see such a community program as resulting from the co-operative efforts of pupils, faculty, and community members joined together as partners attacking a problem of mutual concern. Through group planning, discussion, and decision, goals are set and action undertaken to better community living.

It seems clear that the fundamental assumptions of all these plans are based primarily upon the peculiar needs of local situations. In the continuing growth of the concept, more comprehensive development is reached as the demands of the various communities are found and as means are sought to meet them. As men gain insight into the possibilities inherent in the community school itself and experience in using education as a tool for improving living, we can expect many more problem areas to be brought to the school for study and analysis. Total community attack on total community needs through education can be a dynamic means to better living.

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## SECTION IV

### LOOKING FORWARD TO FURTHER DEVELOPMENT OF THE COMMUNITY SCHOOL

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## CHAPTER XVII

### OVERCOMING BARRIERS TO THE DEVELOPMENT OF COMMUNITY SCHOOLS

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The idea of the community school, as described in this yearbook, is not new nor is it unique in our times. Many attempts to apply this concept have been made in many different settings. Some of these programs have been eminently successful in meeting the educational needs of the communities they serve. Others have failed to fulfil their purposes and have ceased to function, having reverted to their traditional forms. From what we know of the complexity of the task of operating community schools, it is reasonable to conclude that reversion to one or more conventional programs is due to a multiplicity of causes, which operate with force that varies from community to community.

The frequency with which schools have attempted to become community schools only to abandon the experiment later clearly indicates that there are real barriers to the implementation of the concept. The major purpose of this chapter, therefore, is to summarize some of

the serious problems and to suggest means by which they may be overcome. There is, however, no attempt to present a detailed analysis of the difficulties confronting the community school or of the intricate interrelationships that exist. Many of the suggestions presented come from experience in planning and conducting community schools and from observation of other programs and are not often based upon research. There is a pressing need, therefore, at this time for study of the nature of the many problems confronting the community school. Furthermore, the barriers that are considered here are not discussed in any particular order of priority. For what may be a major problem in the operation of a community school in one place may be easily solved or may not exist in another.

#### BARRIERS INVOLVING SCHOOL-COMMUNITY RELATIONSHIPS

Many barriers to the successful operation of a community school may be found in the area of school-community relationships. They arise from the fact that many variable factors are frequently present in the process of interaction between school and community; factors which may become serious difficulties when school staffs lack the insight and skill to recognize them or to evaluate them correctly. And while teachers and administrators frequently lack the knowledge and skills necessary to establish sound relations with the community, so also do school patrons and citizens sometimes lack understanding of what schools can contribute to community life and how they may be used for this purpose.

*Conflicts with the Mores of the Community.* Certain aspects of the community-school program which teachers and administrators think to be highly desirable are sometimes rigorously opposed by the citizens of the community. This opposition may arise because such activities conflict with the *mores* and customs which are deeply imbedded in the pattern of communal life.

A school staff that insists, in the face of such opposition, that an activity must be carried on because it is "right" or is "needed" may seriously endanger the continuance of the entire program. No school is ever able to accomplish all the desired goals or to carry on all the activities that may achieve such goals. In the light of this consideration it is sometimes desirable to postpone those activities which appear to be in conflict with community *mores* and develop other equally desirable activities which are acceptable. For example, in one successful community-school an attempt to meet new recreational needs included a type of activity which conflicted with certain basic attitudes in the community. Rather than antagonize the citizens who were sup-

porting the school program, an equally desirable activity was substituted to which no objection was raised. Successful substitution of one activity for another is a test of the creative abilities of teachers and administrators.

*Difficulty of Determining Readiness for Change within a Community.* The difficulty of determining when a community is ready to make a fundamental change in practice is frequently the cause of the failure to develop community-school programs. Occasionally communities will, in a seemingly brief period of time, become ready to support new programs or activities which appear to be in direct conflict with past practices. An example of this readiness for change, which almost up to the moment of change was undetected, is found in a recent experience at the University of Kentucky. In 1949, as a result of a decision rendered by the district federal court, the University of Kentucky admitted Negro students to its graduate and professional schools for the first time. Prior to the court decision, the people of Kentucky had attempted to provide "equal but separate" education for Negroes and whites. In response to the mandate of the lower court the University, making no appeal, inaugurated its new policy. Some of the more vocal citizens had predicted that a storm of protest would come from the people of the state and that serious problems would arise. The university officials, however, had listened to the seldom heard "silent voices" of representative citizens who whispered, "We're ready for a change." No serious or embarrassing incidents marked the admission of Negroes to the university; the people were ready for change, even though there were no overt manifestations of the readiness.<sup>1</sup>

Many sound and valuable ideas for community-school programs are lost because of premature attempts to implement them or because of hesitancy to effect their operation for fear of opposition by the community. In order to avoid this danger, teachers and administrators must make certain that they have correctly assessed attitudes and feelings present in the community before accepting or rejecting suggestions for new activities.

*Misuse of Community Surveys.* A carefully planned survey is a useful device for learning about the physical and social structure of the community. It can provide essential and organized information which is difficult to acquire in any other way. On the other hand, a

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<sup>1</sup> Maurice F. Seay, "Discriminations in Higher Education on the Institutional Level," *Discriminations in Higher Education*, pp. 26-30. American Council on Education, *Higher Education Studies*, Vol. XV, No. 50, Series I, August, 1951. Washington: American Council on Education, 1951.

survey can become a formidable barrier if it is not well planned and if it is allowed to become an end in itself. Frequently teachers and administrators, in their zeal to collect *all* available facts about the community, plan such elaborate and exhaustive studies to be concluded in a short period of time that all energy and drive are dissipated in making the survey. Too many surveys result in a bulky collection of facts which costs time and money and which serves no worthy purpose.

An example of how a survey can be a barrier is found in the case of a county school system. A supervisor in that school system reported that teachers, participating in a summer workshop, became enthusiastic about the idea of studying their community. They prepared an extensive series of questionnaires which contained four major divisions, with 3, 10, 20, and 11 subdivisions, respectively, and with 355 spaces for specific information. At the beginning of the school year, the teachers and their pupils began the survey with enthusiasm. After several weeks, the supervisor reported that the enthusiasm declined noticeably because of the magnitude of the project. By the middle of the year teachers and children had lost all interest. The survey was incomplete and had been abandoned.

Not only should a survey be carefully planned before it is undertaken but it is also important that it be a part of a continuous program of gathering information about the community. Continuous fact-finding enriches the educative process. Much of the information sought in a survey can be gathered by the pupils themselves and worth-while projects can be built around the data that the children collect in their own community. Children will gain new insights and understandings by participating in a community survey. They will "find new interest in school work, for they are studying what they know is important. They learn. In learning how to live, they learn more arithmetic, more English, more of all 'skill' subjects. The community learns too, and very often it develops a continuing interest in improving itself."<sup>2</sup>

An example of how a survey can be used to stimulate child interest and improve instruction is found in a Kentucky school system. A teacher discovered that some of her pupils were handicapped by malnutrition. She used the first opportunity for a class discussion of food and health. As interest developed, the children listed the vegetables that were grown in the community and committees were appointed to gather more information. One committee visited homes to determine what vegetables were grown and how they were preserved and stored,

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<sup>2</sup> Maurice F. Seay, "How Schools Study Their Communities," *Wisconsin Journal of Education*, LXXIX (February, 1947), 267.

while another committee visited the trading center to find out what vegetables were brought into the community each season of the year. The children, while making the study, learned the requirements of a balanced diet and compared these with their own. And they learned the three R's more effectively because they had an interesting problem as a reason for school work.<sup>3</sup>

Citizens, too, can make important contributions to both the school and the community while taking part in a survey. Thus, a survey can become an important tool in the process of adult education within a community. In January, 1952, the school board of Jackson, Mississippi, appointed a citizens advisory committee, composed of 95 members, for the purpose of studying the community in order to determine the size and kind of additional high-school facilities that would be needed in the near future.<sup>4</sup> The committee devoted two months to making the study, which was based on fifteen major items. Included among them were the changing character of the district, present and future educational needs at all age levels, certain attitudes of the community toward spiritual and moral values, and the development of leisure interests. The committee enlisted the aid of hundreds of residents in making the survey. The educational values derived from the study by those who participated are results which may be as important as the recommendations for a school program.

A community survey will establish "bench marks" which will later serve as some of the bases for evaluation of the educational program. The bench marks indicate the needs of the community and describe the status of these needs at a particular time. When the accomplishments of the school program are measured against the bench marks it will be shown (a) where new emphases should be placed, (b) what changes or additions to the program should be made, and (c) what successes have been achieved in accomplishing the stated goals.

An example of how a survey may be used to establish bench marks is a program being carried on in northeast Texas under the leadership of Jarvis Christian College. This college in co-operation with other institutions and with near-by school systems is planning demonstrations in community education, involving elementary, secondary, and collegiate levels. The first step in putting this project into operation was the making of a survey of that section of Texas. The survey attempted to answer the following questions: (a) What is the economy

<sup>3</sup> *Ibid.*, pp. 267-68.

<sup>4</sup> "Now the Reply." Report of the Citizens Advisory Committee, Jackson, Mississippi, April 1, 1952 (mimeographed).

of the area? (b) Are the people staying in the area or leaving? (c) Where is the line of interrelationship with the larger world? and (d) What are the area's trends in race relations? The facts which led to the following conclusions are serving as some of the bench marks for this project:

1. Jarvis is in an agricultural area that is not being urbanized at the rate of which the country at large is being urbanized
2. Cotton is no longer the No. 1 product.
3. Some diversification in agriculture is taking place.
4. This area is being by-passed by mechanization.
5. The economic base for the plantation does not exist here any more.
6. Eight of the nine counties show a decline in population.
7. The introduction of machinery in the western cotton areas has resulted in the unemployment of thousands of cotton workers in East Texas and in these nine counties.
8. Alternative employment outside of agriculture has not kept pace with the decline in employment in agriculture, at least in this area.
- 9 Self-help industries are absent for lack of organization, and skills, and capital.
- 10 This area has great disadvantages in its lack of institutional care for the aged, insane, delinquent, etc.<sup>5</sup>

*Failure To Understand the Functions of the Community School.* A barrier that often confronts a community school grows out of the misunderstanding of its function within the community. While it is agreed that the school has an "educative" function, opposition frequently develops when the school, in carrying out this function, is thought to depart too far from its "proper" or traditional role. Adults are likely to consider the school in terms of their own educational experience, and when they see the school in their own community developing and promoting activities that seem to be a radical departure from the traditional educational program, they frequently react in opposition to it—opposition which grows out of lack of knowledge and misunderstanding.

Opposition to the community school may bring charges that it is neglecting the fundamentals and that the children's time and their parents' money are being wasted in trivial activities that have no educative or practical value. Some members may feel that the emphasis upon community problems in the program and the use of local resources as instructional materials will develop an isolationism or provincialism that is narrowing rather than broadening. Sometimes

<sup>5</sup> "The Future of Jarvis Christian College. A Progress Report of Conferences and Work, 1949-51," sponsored by United Christian Missionary Society, Indianapolis, Indiana (unpublished).

citizens have a suspicion that the community school is attempting to take over the legitimate functions of other agencies.

Actually no conflict exists in the school's dual role of educating the individual and serving the community. The traditional aims of education, some of which are, of course, still highly desirable, can best be accomplished in the community school. A school which serves its community, basing its education upon problem-solving, is providing the best kind of education for the individual.

Drill in the community school is as important as it is in the traditional school, but it is approached in a different manner. For example, in the Wilson Dam School, a community school which was operated by the Tennessee Valley Authority, drill was approached through meaning. A report of that school explains:

The approach attempted to lead the way through meaning to the process, and then to fix the process by means of drill. Once a child understands the meaning of numbers through counting places for lunch, he can more easily understand and master the process of addition. It is not necessary to approach every routine fact through meaning, once the general concept is understood, but the general process should be approached only through an understanding of its meaning.

The development of understanding of the process through an experience in which the meaning of that process becomes clear is, therefore, the first step in the mastery of skills. The second step is drill. Through practice and drill—as much as possible on an individual basis—mastery of the skills should be brought to a high degree of perfection. Only as that perfection is reached can freedom of thought be obtained.<sup>6</sup>

Some critics of the community school contend that its program, with emphasis upon local problems and local resources, tends to foster and, indeed, develop an insular state of mind that seriously limits the development of both the individual and the community. These critics fear that a community-school program may turn the attention and interests of students and citizens so completely to the local situation that understandings of the larger relationships are not acquired—relationships with other communities, the state, the region, the nation, and the world.

These critics do not understand that inherent in the community-school program are many concerns with the relationships of the community to larger geographic areas. The school, in the study of community problems and resources, develops the idea that each com-

<sup>6</sup> Maurice F. Seay and William J. McGlothlin, "Drill Is Approached through Meaning," *Elementary Education in Two Communities of the Tennessee Valley*, p. 53. Bulletin of the Bureau of School Service, Vol. XIV, No. 3. Lexington, Kentucky: University of Kentucky, March, 1942.

munity is one interdependent part of a larger whole, each a part of a region with related problems, and each region part of a nation. The community-school program develops understandings of man's relationship to the world.

The children in a class in one community school of the Midwest began a study of sanitation problems in their community. They studied, among other things, the river which flowed through their town and the part it played in waste disposal. This led them to consider the communities in the river valley, both above and below their town. As they began to see the interrelationships involved, the children went on to study the entire drainage system of their region and the special sanitation problems of large cities and industries. From here it was but a step to consider problems related to sanitation in drainage basins in other parts of the nation. Before the study was completed the children had a world-wide view and understanding—it began with the study of a problem in their own community.

Another conflict over the role of the community school sometimes grows out of the suspicion that the school, in its expanded program of activities, is attempting to usurp the functions of other agencies or of private business. It is not unusual that projects and activities carried on by community schools cut across interests that are of legitimate concern to other agencies and institutions. And it is extremely important that all community agencies become involved in planning such programs so that each may contribute according to its facilities and resources. It is the duty of the community school to fill the gaps that may exist among the services that are provided in the community, if there are educational values in such activities; it should not seek to acquire power or influence through an unlimited development of its services as ends in themselves. If a community school continues to add and expand service projects without discontinuing some of them, it may become a big-business enterprise for the community. This function can hardly be considered a part of the permanent role of the school; rather, its legitimate function in some cases is to train people for leadership and skills in order that they may take over projects. An example of how a community school should function is found in a community which had no printing shop. The school established one and trained a person to operate it. After a few years this individual was allowed to establish his own printing business, taking over some of the equipment of the school shop. In this case the school adequately carried out its function in providing the service and in training the operator until such time as an independent service could be established.

Because many agencies—private and public—have legitimate educational aims, some kind of machinery for co-ordination should be developed. The literature of our profession has reports of the successes and failures of many types of community councils and of other techniques for co-ordination. The leader of a community school does not hesitate to take initiative in helping the community decide upon its machinery for co-ordination.

One aspect of the problem—the lack of understanding of the role of the community school by the people of the community—is the failure of the school staff to understand the feelings and opinions of citizens about the school and its program. Sometimes schools have proceeded with activities, completely unaware that a large portion of the community was opposed to them. When this occurs, latent hostility to the school can be built up to the point where a small incident can create an explosive situation. As a part of the continuous gathering of information about the community, the school staff should from time to time obtain reactions from a broad and truly representative group of citizens to the program as a whole as well as to specific activities of the program. This can be done effectively through the use of short questionnaires designed to sample community opinion in regard to schools.

An excellent example of an effective instrument for sampling community opinion was recently prepared by the Department of Public Instruction of Michigan and approved by the Michigan Commission on Educational Policies. This questionnaire, consisting of four pages, gives citizens an opportunity to express themselves clearly in regard to their opinions concerning the general school program, the various aspects of it, the quality of teaching, and what they expect schools to do. Copies have been sent to each school administrator in the state with suggestions as to desirable uses.

A community school is a co-operative enterprise. It exists to serve the community in many areas when such service has educative values. The educative process in a community school is made more effective by providing children meaningful experiences. Once this concept is clearly understood, citizens realize that they are a vital force in their school and that they aid in releasing the power of education for the benefit of the people as individuals and of the total community. To achieve this end, the educational leaders must develop a program of adult education (public relations) designed to maintain an informed citizenry with understandings of the role of the community school.

*Failure To Define the Community To Be Served.* A barrier that is sometimes encountered at the very outset of the establishment of a

community-school program is the failure to define the community to be served. There are many definitions of *a* community, as Beers points out,<sup>7</sup> but the problem here is to define *the* community, a particular place that exists, has form and shape, and is composed of people with particular and sometimes conflicting interests. Within any given group of people there are many communities of interests, such as the economic, the social, and the religious. The question is, to which of these communities should the school community conform? Or should it conform to any of them?

Because there are strong and varied interest groups in a community, it is sometimes difficult to get agreement on the area to be served by the school. There may also be conflicts over the services which the school should provide. Groups may contend for services that would be of the greatest benefit to them or most nearly conform to their particular interests.

In such a situation it would appear that a solution is for the school itself in co-operation with its supporting, local, citizen group to decide on a definition of its own community and proceed accordingly. The decision would be based upon such considerations as the existing needs which the school could be effective in meeting, the gaps in services provided by other agencies, the maximum size of the area the school could effectively serve, the cost of services, and the availability of funds.

*Failure To Recognize Differences among Communities.* Failure to recognize differences among communities is one of the major barriers to community-school development. Communities are composed of a complex of social and economic groups, institutions, and resources which may be found in an infinite variety of combinations and which are undergoing continual change. Because of this variety and change no two communities are alike except in their most superficial aspects.

The complexities of modern living which make a community school desirable create at the same time serious problems which in themselves constitute difficulties in the development of the community school. The diversity of economic and social interests, the high degree of social organization, the costs of services and facilities, and the mobility of population are some of the factors that tend to block the development of community schools. Furthermore, it is to be noted that the effect of these factors seems to increase proportionately with the size of the community.

In the small community the social organization is usually relatively simple, the population is relatively stable, channels of communication

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<sup>7</sup> See chap. ii.

between individuals and groups are well developed, and there are comparatively few established agencies for dealing with community problems. In this setting the school has an excellent opportunity to assume a leadership position in organizing and directing resources in the attack on the community problems, simply because there are few, if any, agencies in a position and with the facilities to do this. In addition, in the small community there is greater opportunity to discern the total situation, to grasp the relationships, and to evaluate the nature and impact of the social forces at work. Thus, it is possible to develop a community-school program that encompasses all the major aspects of community life and mobilizes the power within the community for dealing with community problems.

As communities increase in size, social organization becomes more complex, social and economic interests take on greater diversity, communication between groups is less direct, and there is greater mobility of population. The number and kinds of social problems would appear to increase in geometrical rather than arithmetical proportion. In addition, there is likely to be a greater number of agencies to deal with them. The ultimate in size and complexity of community life is found in the large urban centers where these factors impose difficult and challenging problems to the school. For example, some urban school districts with a centralized administrative and supervisory staff have more pupils and more teachers and have a greater tax base than is required by entire states in many cases.

It is not possible to have identical community schools in any two communities. The problems to be solved are quite different, and the resources available are different. For example, the programs carried out under the Sloan Experiment in Kentucky are neither applicable nor appropriate in a densely populated urban center. The concepts of education and some of the techniques, however, are applicable and appropriate. This means that the community-school concept has a definite place in the large urban centers.

Many examples of the development of various aspects of a community-school program in urban settings could be given. One notable example is the all-day neighborhood school which was developed in New York City. It began when a citizens committee "raised funds to conduct an elementary-school project in Public School 33, Manhattan. It provided additional personnel and facilities for work and play, for developing the special talents of children, and financing clubs and camping trips."<sup>8</sup> This program was scheduled to be carried on through-

<sup>8</sup> *Our Public Schools, Part II, School and Community Co-operation*, p. 19. Report of the Superintendent of Schools, New York City, New York, 1950. Brooklyn: Board of Education, 1951.

out the day from 9:00 A.M. to 5:00 P.M. during the regular school year and also during the summer months. Its success led the Board of Education to provide similar programs in other parts of the city. Growing out of this project were special activities in mental hygiene, Basic English, and after-school recreation sponsored by a variety of social and civic organizations working with the schools in several sections of New York City.<sup>9</sup>

Community or neighborhood councils have been organized in many communities in New York City to work with the schools in the solution of urban community problems. The community council plays an important role in developing "a closer relationship between the schools and the community. At its meetings, representatives of the organizations that share in the community life and are concerned with community welfare can plan for concerted effort for community betterment."<sup>10</sup> Throughout the city a number of these councils have helped to meet a variety of needs ranging from more adequate recreation facilities to improved curriculums in the schools. One of the basic principles of these groups has been to work co-operatively with the schools, civic groups, and public agencies in the solution of problems.

Another example of community-school development in a city school system is found in Baltimore. Here, a community study program was begun in 1946 consisting of a three-year in-service workshop for teachers. The program has three objectives: child acculturation, curriculum revision, and community action. Community study is carried on at four levels: (a) understanding the community; (b) using the community's resources; (c) contributing to the community; and (d) working with community agencies toward common goals.<sup>11</sup> The three-year program is organized around these four levels of study. Evaluation studies of the workshop indicate more effective use of community resources by teachers, greater efforts for community improvement, and frequent revisions of teaching practices and curriculum.<sup>12</sup>

In Philadelphia pupils in sixteen elementary and secondary schools throughout the city participated in a city planning project. The study was proposed and supported by several planning groups within the city and was carried on under the auspices and supervision of the Philadelphia Public Schools. The pupils made community surveys

<sup>9</sup> *Ibid.*, p. 20.

<sup>10</sup> *Ibid.*, p. 29.

<sup>11</sup> Harry Bard, "Baltimore's Community Study Program," *Educational Leadership*, VIII (October, 1950), 400.

<sup>12</sup> *Ibid.*, p. 405.

appropriate to their age and grade level, prepared land-use maps, and studied such special problems as housing, traffic, recreation, and congested business districts. Many children co-operated in developing projects, such as personal housing surveys, painting of murals, and constructing scale models of sections of the city. They interviewed city officials, carried on correspondence, and read widely on city history and planning. As they participated in the program the children came to "see the problems of their communities through their own eyes, and they began to grasp the importance of co-operative planning in their search for solutions."<sup>13</sup>

Another example of a community-school activity in an urban situation is found in "The Lighted School House Plan" of Chicago. This plan was adopted to meet the recreational needs of youth and adults when it was found that 44 per cent of the city had no neighborhood recreational facilities. Since school buildings are the only facility uniformly available in every city community, it was felt that they were best suited to fulfil the needs. The Lighted School House program provides for a variety of recreational activities ranging from social dancing to shop work. The program is flexible and may be designed to meet the particular needs of any community.<sup>14</sup>

These examples indicate some of the ways in which urban schools are attempting to relate their programs to the community-school concept. Some cities have made considerable progress in developing community schools while others have only begun the work of relating the school program to community needs and resources. Research and experimentation are still needed to determine how community schools can be developed more effectively in all types of communities.

#### BARRIERS INVOLVING SCHOOL POLICIES AND PERSONNEL

Not all the barriers that retard the development of community schools are to be found in the area of school-community relations. Some of the most difficult and challenging problems have their origin in the school itself, while others may develop because of restrictions placed upon the school by outside factors. The organization and size of the school district, the nature of its leadership, the staff load, the instructional materials, the in-service education, the school schedule, the buildings and site, and the financial support—all may become barriers to the effective operation of the community-school program.

<sup>13</sup> *Youth Share in Planning a Better Philadelphia*. Philadelphia: Citizens' Council on City Planning (1717 Sansom St.), 1947.

<sup>14</sup> *The Lighted School House Plan*. Chicago 5: Citizens Committee for the Wider Use of Schools (506 South Wabash Ave.), 1952.

*Smallness of Administrative and Attendance Units.* Many schools find that the size of their district or system is unsatisfactory for the operation of a community school program. It may be that either the attendance or the administrative units are too small for efficient operation, or that they do not include areas that are thought to be appropriate. Communities pay a high price for education when the school district, or the school system, is too small. The cost of operating the school is high, and the level of education less than satisfactory.

When the size and organization of a school district are unsatisfactory, the first job confronting the school and the community is to work for district reorganization. What are some of the characteristics of a satisfactory district which would permit the development of a community-school program? A school district which is well organized and which has sufficient area is one that has the following earmarks:

1. A comprehensive program of elementary education, high-school education, post-high-school education, and adult education.
2. A competent staff of teachers, administrators, supervisors, and other workers.
3. Schools properly located to:
  - (a) Meet community needs.
  - (b) Be convenient to children.
  - (c) Bring together enough pupils for good instruction at reasonable cost.
4. A sound way of financing and administering its program.<sup>15</sup>

A school district with these characteristics can develop a community-school program. When the organization and size of the district do not make possible the provision of any of these, there are serious barriers to be surmounted.

*Ineffective Community-School Leadership.* The effectiveness of a community-school program is, in large measure, dependent upon the co-operation and support of the school staff and the people of the community. One of the most difficult barriers is erected when this support and co-operation are blocked by autocratic and authoritative leadership. Such leadership cannot stimulate the development of ideas or encourage interest and action on the part of staff and community groups. It can only direct, command, and impose policies and programs which fail to represent the needs and interests of those for whom they are planned. Many of the reversions to traditional educational programs have been due to authoritative leaders who have failed to elicit the vitally needed interest and support of staff and community groups.

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<sup>15</sup> *A Key to Better Education*, p. 8. Washington: National Commission on School District Reorganization, National Education Association, 1947.

In some instances a seemingly successful program has been centered around a strong leader, who has been able to develop and carry it out because of his drive and forceful personality. In many such cases, however, when the leader leaves his position, the program reverts rapidly to traditional forms. Such a situation frequently denotes temporary or nondemocratic leadership. This reversion indicates that there has not yet developed full support, participation, and understanding of the program by the staff or by the community. A vital and worthwhile community-school program, once under way, should not require the constant stimulation by one individual to maintain its force and effectiveness. If it is understood and accepted, it will be carried on by many leaders who are constantly being developed and recognized.

Democratic leadership finds its justification in service to programs through executing policies made by those affected by the results of the policies. When this occurs, administration is no longer an end in itself, and its glorification is replaced by increased support and improved morale on the part of those taking part in the activities. Democratic leadership seeks always to develop mutual understanding and consent among the participants in the program; it does not seek to dominate, hand down decisions, or impose policies. The effectiveness of the community-school program is due in large measure to the wide participation by teachers, pupils, and community representatives in program-planning and decision-making.

Serious difficulties for local administrative leadership develop, however, when official agencies—state and federal—set up detailed regulations which result in rigidity and uniformity. State departments of education or state legislatures frequently set up regulations requiring conformity to a standard that has little or no regard for local conditions. Such requirements often stand as insurmountable difficulties for the community school.

Some state departments of education recognize this problem and are working to give more authority to communities in the conduct of their educational affairs. The New York State Education Department, early recognizing the need for more community participation, has sought to stimulate local action in school development. In 1944 this department distributed to all boards of education in the state a manual which contained outlines of procedures for use by educators and laymen in studying the educational needs of their communities.<sup>16</sup> After a study was made of the use of this manual throughout the state, it was

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<sup>16</sup> *Problems Confronting Boards of Education: A Manual for Community Participation in Educational Planning*. Albany: University of the State of New York, State Education Department, 1944.

revised and reissued under a new title. The major purposes of this manual, as stated in the revised form, are:

1. To suggest an approach that will increase community participation and, therefore, community interest and responsibility—in educational planning, and
2. To describe some specific procedures that have helped achieve this objective. The manual stresses a study of available educational resources as an essential base for achieving a broad plan of action.<sup>17</sup>

Prior to publication of the revised manual, two other manuals were issued. One of these is concerned with the problems of obtaining well-prepared teachers for the public schools;<sup>18</sup> the other deals with the problem of planning adequate school buildings.<sup>19</sup> All of the manuals seek to promote community participation in school development. They contain reviews of the problems, suggestions for eliciting community action, and sample questionnaires for obtaining needed information. These manuals are indicative of a healthy trend toward giving communities a greater voice in the operation of their schools.

*Rigidity of Staff.* A critical barrier arises when the members of the school staff are unable or unwilling to change their customary methods of doing things. Teachers who for years have used certain class notes or outlines may resist any change that would cause them to develop new materials. These teachers may be reluctant to participate in planning activities with other individuals and groups. Their resistance to change may be due either to lack of understanding of the new program or unwillingness to accept new ideas. Obviously, the leadership has not brought these teachers to the acceptance of the community-school concept. The community-school leaders must be aware of the need for determining readiness for change by the staff as well as readiness for change by the community.

*Overworked Staff.* A chronic problem in most schools—traditional or otherwise—is the lack of provision of time for the staff to plan programs and to evaluate their results. Teachers are frequently overworked in handling their routine duties. Usually planning and evalua-

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<sup>17</sup> *An Educational Program for Our Schools: A Manual for Community Participation in Educational Planning*, p. 5. Albany: University of the State of New York, State Education Department, 1950.

<sup>18</sup> *Teachers for Today's Schools: A Guide for Community Participation in a Study of Teachers and Teaching*. Albany: University of the State of New York, State Education Department, 1948.

<sup>19</sup> *Room to Learn: A Guide for Community Participation in Planning for School Building Needs*. Albany: University of the State of New York, State Education Department, 1949.

tion activities are left to the last and, as a result, are neglected. Community schools, because of the nature of their programs, require more staff time and energy—time and energy for planning, conducting, co-ordinating, and evaluating a wide variety of educational activities. In developing a community school, programs are expanded and new activities are included. Such a program, of course, cannot be conducted by a staff that has been overworked even with the traditional program. Many enthusiastic beginnings of community schools have been abandoned because the teachers who were at first eager became weary with their heavier burden.

A community school should provide a week or ten days both at the beginning and at the end of the school year for planning and evaluating the program. Teachers who participate should be paid for these periods. Furthermore, time should be set aside periodically during the school year for planning.

The activities in a community school are often closely related to each other and to those of other agencies and groups within the community. For this reason much co-operative planning is necessary. Two sizable groups of children cannot use the same school facilities or visit the same industrial plant at the same time. Furthermore, when community institutions and agencies are used as resource and instructional materials, the school cannot demand too much of their time and facilities. There must also be planning of experiences for the different age levels of the pupils. For example, if there is no co-operative planning, there may be children of different age levels planting carrots, observing the same operation in a local factory, or covering the same materials of textbooks during the same period. Or there may be repetitions in succeeding years of certain experiences which do not merit such emphasis. Teachers must know what is being done in other grades and why it is being done at a particular time. Failure to plan activities will result in confusion, useless repetition, waste of time and money, and, finally, a repudiation of this concept of education.

To overcome this barrier of overworked staff, larger staffs with more resources for their use are necessary.

*Inadequate Instructional Materials.* Failure to provide suitable instructional materials seriously cripples a community-school program. Very often the content of conventional textbooks is, of necessity, too general in nature to relate to the specific problems of a community. Teachers in community schools have learned that they should use a combination of four types of instructional materials and that each teacher or group of teachers must decide upon his or their particular combination. The four types of materials are:

1. Commercially printed textbooks, library books and periodicals, films, etc.
2. Special-purpose materials designed to meet specific needs and using specific resources of an area, published usually by state agencies interested in helping people improve their living standards.
3. School-made materials prepared by teachers, pupils, and parents as part of their study of local problems.
4. The physical and cultural environment of the school—the community itself.<sup>20</sup>

Schools that recognize the danger of this barrier—inadequate instructional materials—sometimes establish instructional-materials bureaus, expand library services, emphasize evaluation of free and inexpensive materials in supervisory programs, and conduct teacher workshops on techniques of preparing school-made materials. This barrier can be avoided by the use of these and other teacher aids.

*Lack of In-Service Education.* In view of the greater need for planning, co-ordinating, and evaluating the activities of a community school, a well-organized program of in-service education is of vital importance. In faculty meetings and workshops, teachers have an opportunity to thoroughly understand the over-all purposes of the program, to learn what is being done to carry it out, to work out new activities, to meet with outside experts who can contribute new ideas and help in evaluating the program. Teachers may also add to their information about the community and how its resources can be used to improve the school. Unless there is an in-service program such as this, the community school has a serious barrier.

Teachers of community schools take part in community affairs, act as advisers to civic groups, and participate in community planning. The teaching staff serves a valuable function in interpreting the school program to the people of the community. Through in-service education teachers gain new insights, become acquainted with new techniques, and are stimulated to make more significant contributions to the school. Failure to provide for in-service education will result in a stagnant and devitalized program and prevent the development of a community school.

An example of a well-organized program of in-service education is found in the case of a junior high school in Denver.<sup>21</sup> In 1938 a limited number of faculty members of one of the city's junior high schools was invited to participate in a summer workshop which dealt

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<sup>20</sup> Maurice F. Seay, "School-made Teaching Materials," *Nation's Schools*, XLI (February, 1948), 25.

<sup>21</sup> Charles E. Prall and C. Leslie Cushman, *Teacher Education in Service*, pp. 243, 247, 251, 253, 263-66. Washington. American Council on Education, 1944.

with the nature and objectives of the curricular experiments in the senior high schools. This workshop and other forces influenced the junior high school to re-examine its own program. Four members of the faculty had attended the workshop. During the following school year the faculty of the junior high school appointed two committees to study curriculum revision, in their meetings reviewed reports of the workshop discussions, and considered the school's educational philosophy. Nevertheless, the faculty members were resistant to change and were highly critical of suggestions for improvement. The following year the principal of the school, realizing that the entire faculty would have to be involved and stimulated, introduced a new program of in-service education. It began with a discussion of world affairs and led to consideration of problems of democratic school administration. As the ramifications of the various problems were recognized, the faculty formed small discussion groups in order to pursue certain questions in more detail. By the end of the year the faculty made some recommendations for specific program changes. During the second year of the new program of in-service education, a school council was organized to help plan school policies. The faculty, far from resisting change, was now actively engaged in planning for a better school program. The change from an inert, resistant faculty group to one actively planning a revitalized school program was made possible by in-service education.

*Rigidity of School Schedule.* Another barrier which constitutes a serious problem for the implementation of the community school is the rigidity imposed by the usual class schedule of the traditional school. The scheduling of classes of set length sets up a barrier that makes it virtually impossible to carry out certain kinds of activities. For example, concentrated study on projects, tours, and visits to points of interest within the community, and the presentation of special programs are very difficult when the school adheres to a class period of forty-five minutes. Teachers sometimes are reluctant to give up any of their allotted time to activities planned by other teachers, feeling that to do so would minimize the importance of their contributions. Thus, learning is segmentized and unrelated to the learner's needs.

The community school must allow for flexibility in its schedule. Teachers must understand that no one has vested interests in terms of time; that each is working to carry out a co-ordinated program. The scheduling of the teacher's time and that of the pupils must be made in consideration of the significance of the activities and their relation to the aims of the program. Attempts to make possible this ideal situation are sometimes described as the core organization of curriculum.

A new bulletin published by the Office of Education describes problems and practices in the development of core curriculums in many different schools.<sup>22</sup>

### BARRIERS INVOLVING THE SCHOOL PLANT

*Inadequate School Buildings.* For many communities a major barrier to the community-school program is the school building itself. In many cases these buildings are beautiful, well constructed, and completely inflexible, acting as a kind of strait jacket for the school program. In the past it was customary to design institutional buildings, including schools, from the outside in, thus forcing the program to adjust itself to the limitations the design imposed. Such buildings can frustrate even the most carefully planned program. Unfortunately, many of these were built too well, and they stand today as insurmountable barriers to progress in education.

These rigid, inflexible structures are not only costly to build but they also exact a high price for maintenance and operation. If they are poorly located and, because of population shifts, are no longer fully used, it is difficult to adapt them to any other purpose. Usually repairs and renovations in such buildings are high in cost and are seldom satisfactory.

Money alone does not assure the building of good school plants. Buildings should be designed in terms of individual community needs, present and future. They should "evolve in a natural way as the result of a logical interpretation of the educational program in terms of site, space, structure, materials, and equipment."<sup>23</sup> Standard plans are not the answer, nor are plans of buildings that serve well elsewhere. There must be careful planning by architect, school staff, and community representatives in order to evolve a specific structure that will meet specific needs.

One of the basic characteristics of the community school is flexibility in order to meet the changing needs of individuals and of the community. The school must have a flexible school plant which can be adjusted to the needs of a changing program. Flexibility in school buildings may be obtained by such devices as the use of movable walls, multiple-purpose rooms, and movable furniture and equipment.

School-building costs have risen steadily to a point where, in some

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<sup>22</sup> Grace S. Wright, *Core-Curriculum Development: Problems and Practices*. Federal Security Agency, Office of Education Bulletin 1952, No. 5. Washington: Government Printing Office, 1952

<sup>23</sup> "Evaluation of the Competition: Report of Jury on the *School Executive's* 1951 Competition for Better School Design," *School Executive*, LXXI (April, 1952), 55.

communities, they appear to be prohibitive. Some recent school-building designs, however, which call for new uses of less expensive materials, permit the construction of buildings at comparatively low cost. For example, the Stockton School at East Orange, New Jersey, which contains many elements of flexibility, innovations in room design, modern materials, and lighting was built at a cost of ninety-two cents per cubic foot, well below the average for other similar structures.<sup>24</sup> The Orville J. Stivers School in Jefferson County, Kentucky, a sixteen-classroom, one-story structure, was built at a cost of forty-three cents per cubic foot. Such experience has shown that when school and community leaders have a clear concept of the purposes of a community school the acquisition of an adaptable and flexible school plant is possible.

*Inadequate School Sites.* Very often school sites have a seriously limiting effect upon the community school. When they are too small there is not adequate room on the grounds for community activities or for demonstrations and experiments. Furthermore, when they are located in growing communities, sites should be selected with especial care in order to permit school-building expansion. Size is not the sole criterion for judging the adequacy of school sites, however. Much depends upon their use and their location within the community.

In many instances sites are chosen solely on the basis of their cost, and this may result in a poor location or in the need to build multi-storied schools. Municipalities have as much responsibility to provide clear space for schools as they do for airports, fairs, expressways, and the like.

The selection of a site is a challenge to planners and school people. Selection should be based on trends in population growth, on commercial and industrial development, as well as on the basis of program needs.

An example of careful planning for the location and construction of a school is found in the case of the senior high school in Birmingham, Michigan. Approximately two years were spent in studying the school program and community needs before building plans were started.<sup>25</sup> In considering the location of the school, population studies were made and a site was chosen which, it was predicted, "would be in the center of the future population; at present it is almost at the center of the

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<sup>24</sup> Henry E. Kentopp, "Stockton School," *School Executive*, LXXI (April, 1952), 46.

<sup>25</sup> Dwight B. Ireland, "Campus Type of Senior High School," *Nation's Schools*, L (September, 1952), 65.

student population and will likely continue near that point."<sup>26</sup> Research on high-school problems in relation to the site was undertaken and preliminary planning was begun. Landscape architects made site studies in relation to the athletic program which were incorporated into the preliminary plans. The site consists of forty-six acres with adequate space for the building, athletic fields, parking space, recreation area, and an arboretum to be used for the study of conservation. In this case careful and long-range planning resulted in the selection of a site well suited to the school program and community needs, present and future.

#### FAILURE TO ANTICIPATE INCREASED COSTS

In view of the broader aspects of the community-school program and the greater number of the activities, it is generally true that a larger staff is needed than in the traditional school. Frequently schools have attempted to become community schools without increasing their staffs. They have started with enthusiastic faculties, which soon became so overworked that they lost their drive and enthusiasm. In many instances the result has been failure of the program.

Furthermore, school property holdings themselves may take on new forms. The school building may have to be altered to house the new and expanded activities. New school grounds may have to be acquired or new equipment purchased for existing sites. The school property may have to be augmented by school farms, camps, clinics, libraries, and laboratories as the program develops. The school day and year may have to be lengthened in order to provide time for expanded activities.

Expansion of the staff and the acquisition of additional facilities means, of course, added administrative responsibilities and higher costs of operation and maintenance. But the resulting improvements in the educational program more than justify the increased cost. Communities must expect to pay more if they are to have real community schools. The community-school concept does not mean an economy program; rather, it is an improved educational program which costs more money but which, in the long run, is more economical because the results per dollar spent are so much greater.

#### DEMOCRATIC ASPECTS OF THE COMMUNITY SCHOOL

The community-school program, in a very real sense, represents the essence of democracy. It is in part a return to an older practice

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<sup>26</sup> J. Robert F. Swanson, "Designed for Flexibility," *Nation's Schools*, I (September, 1952), 74.

wherein the adults of the community worked together to improve their schools and, through them, to bring added benefits to the community. In an earlier day, education was provided chiefly through the day-to-day living in the community itself; the school, therefore, was called upon only to supplement the child's education by giving instruction in the three R's. While this education was haphazard and disorganized, it was reasonably effective because it was vital and meaningful and had its roots in the realities of life.

With the development of an elaborate educational system, to meet the needs of an expanding industrial society, the schools assumed increasing responsibility for the educational function but, at the same time, kept themselves apart from the life of the community. That which took place in the schoolroom had little or no relationship to the experiences and problems of living. The school and life in the community were separated by numerous barriers.

The community-school concept, while recognizing the values inherent in the school as it has developed to the present time, holds that there are positive educational values to be achieved by making the life of the community a part of the learning experience and that, by doing this, the educative process becomes more effective.

The community school serves the community, and the community serves the school. Teachers, students, and citizens participate in planning the educational activities as well as taking part in them. Such a school is an integral part of the community; its program, in large measure, grows out of the community itself. Those who are interested in controlling the growing centralization of authority and power in state and federal governments will find in community schools a counterbalance to that trend. In our world we shall continue to have great powers in state and national governments. Community schools give new vitality to communities and justify the hope of a desirable balance.

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CONSTITUTION AND BY-LAWS  
OF  
THE NATIONAL SOCIETY FOR THE  
STUDY OF EDUCATION

(As adopted May, 1944, and amended June, 1945, and February, 1949)

ARTICLE I

NAME

The name of this corporation shall be "The National Society for the Study of Education," an Illinois corporation not for profit.

ARTICLE II

PURPOSES

Its purposes are to carry on the investigation of educational problems, to publish the results of same, and to promote their discussion.

The corporation also has such powers as are now, or may hereafter be, granted by the General Not For Profit Corporation Act of the State of Illinois.

ARTICLE III

OFFICES

The corporation shall have and continuously maintain in this state a registered office and a registered agent whose office is identical with such registered office, and may have other offices within or without the State of Illinois as the Board of Directors may from time to time determine.

ARTICLE IV

MEMBERSHIP

Section 1. *Classes.* There shall be two classes of members—active and honorary. The qualifications and rights of the members of such classes shall be as follows:

(a) Any person who is desirous of promoting the purposes of this corporation is eligible to active membership and shall become such on payment of dues as prescribed.

(b) Active members shall be entitled to vote, to participate in discussion, and, subject to the conditions set forth in Article V, to hold office.

(c) Honorary members shall be entitled to all the privileges of active members, with the exception of voting and holding office, and shall be exempt from the payment of dues. A person may be elected to honorary membership by vote of the active members of the corporation on nomination by the Board of Directors.

(d) Any active member of the Society may, at any time after reaching the age of sixty, become a life member on payment of the aggregate amount of the regular annual dues for the period of life expectancy, as determined by standard actuarial tables, such membership to entitle the member to receive all yearbooks and to enjoy all other privileges of active membership in the Society for the lifetime of the member.

Section 2. *Termination of Membership.*

(a) The Board of Directors by affirmative vote of two-thirds of the members of the Board may suspend or expel a member for cause after appropriate hearing.

(b) Termination of membership for nonpayment of dues shall become effective as provided in Article XIV.

Section 3. *Reinstatement.* The Board of Directors may by the affirmation vote of two-thirds of the members of the Board reinstate a former member whose membership was previously terminated for cause other than nonpayment of dues.

Section 4. *Transfer of Membership.* Membership in this corporation is not transferable or assignable.

## ARTICLE V

### BOARD OF DIRECTORS

Section 1. *General Powers.* The business and affairs of the corporation shall be managed by its Board of Directors. It shall appoint the Chairman and Vice-Chairman of the Board of Directors, the Secretary-Treasurer, and Members of the Council. It may appoint a member to fill any vacancy on the Board until such vacancy shall have been filled by election as provided in Section 3 of this Article.

Section 2. *Number, Tenure, and Qualifications.* The Board of Directors shall consist of seven members, namely, six to be elected by the members of the corporation, and the Secretary-Treasurer to be the seventh member. Only active members who have contributed to the Yearbook shall be eligible for election to serve as directors. A member who has been elected for a full term of three years as director and has not attended at least two-thirds of the meetings duly called and held during that term shall not be eligible for election again before the fifth annual election after the expiration of the term for which he was first elected. No member who has been elected for two full terms as director in immediate succession shall be elected a director for a term next succeeding. This provision shall not apply to the Secretary-Treasurer who is appointed by the Board of Directors. Each director shall hold office for the term for which he is elected or appointed and until his successor shall have been selected and qualified. Directors need not be residents of Illinois.

Section 3. *Election.*

(a) The directors named in the Articles of Incorporation shall hold office until their successors shall have been duly selected and shall have qualified.

Thereafter, two directors shall be elected annually to serve three years, beginning March first after their election. If, at the time of any annual election, a vacancy exists in the Board of Directors, a director shall be elected at such election to fill such vacancy.

(b) Elections of directors shall be held by ballots sent by United States mail as follows: A nominating ballot together with a list of members eligible to be directors shall be mailed by the Secretary-Treasurer to all active members of the corporation in October. From such list, the active members shall nominate on such ballot one eligible member for each of the two regular terms and for any vacancy to be filled and return such ballots to the office of the Secretary-Treasurer within twenty-one days after said date of mailing by the Secretary-Treasurer. The Secretary-Treasurer shall prepare an election ballot and place thereon in alphabetical order the names of persons equal to three times the number of offices to be filled, these persons to be those who received the highest number of votes on the nominating ballot, provided, however, that not more than one person connected with a given institution or agency shall be named on such final ballot, the person so named to be the one receiving the highest vote on the nominating ballot. Such election ballot shall be mailed by the Secretary-Treasurer to all active members in November next succeeding. The active members shall vote thereon for one member for each such office. Election ballots must be in the office of the Secretary-Treasurer within twenty-one days after the said date of mailing by the Secretary-Treasurer. The ballots shall be counted by the Secretary-Treasurer, or by an election committee, if any, appointed by the Board. The two members receiving the highest number of votes shall be declared elected for the regular term and the member or members receiving the next highest number of votes shall be declared elected for any vacancy or vacancies to be filled.

**Section 4. *Regular Meetings.*** A regular annual meeting of the Board of Directors shall be held, without other notice than this by-law, at the same place and as nearly as possible on the same date as the annual meeting of the corporation. The Board of Directors may provide the time and place, either within or without the State of Illinois, for the holding of additional regular meetings of the Board.

**Section 5. *Special Meetings.*** Special meetings of the Board of Directors may be called by or at the request of the Chairman or a majority of the directors. Such special meetings shall be held at the office of the corporation unless a majority of the directors agree upon a different place for such meetings.

**Section 6. *Notice.*** Notice of any special meeting of the Board of Directors shall be given at least fifteen days previously thereto by written notice delivered personally or mailed to each director at his business address, or by telegram. If mailed, such notice shall be deemed to be delivered when deposited in the United States mail in a sealed envelope so addressed, with postage thereon prepaid. If notice be given by telegram, such notice shall be deemed to be delivered when the telegram is delivered to the telegraph company. Any

director may waive notice of any meeting. The attendance of a director at any meeting shall constitute a waiver of notice of such meeting, except where a director attends a meeting for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. Neither the business to be transacted at, nor the purpose of, any regular or special meeting of the Board need be specified in the notice or waiver of notice of such meeting.

Section 7. *Quorum.* A majority of the Board of Directors shall constitute a quorum for the transaction of business at any meeting of the Board, provided, that if less than a majority of the directors are present at said meeting, a majority of the directors present may adjourn the meeting from time to time without further notice.

Section 8. *Manner of Acting.* The act of the majority of the directors present at a meeting at which a quorum is present shall be the act of the Board of Directors, except where otherwise provided by law or by these by-laws.

## ARTICLE VI

### THE COUNCIL

Section 1. *Appointment.* The Council shall consist of the Board of Directors, the Chairmen of the corporation's Yearbook and Research Committees, and such other active members of the corporation as the Board of Directors may appoint.

Section 2. *Duties.* The duties of the Council shall be to further the objects of the corporation by assisting the Board of Directors in planning and carrying forward the educational undertakings of the corporation.

## ARTICLE VII

### OFFICERS

Section 1. *Officers.* The officers of the corporation shall be a Chairman of the Board of Directors, a Vice-Chairman of the Board of Directors, and a Secretary-Treasurer. The Board of Directors, by resolution, may create additional offices. Any two or more offices may be held by the same person, except the offices of Chairman and Secretary-Treasurer.

Section 2. *Election and Term of Office.* The officers of the corporation shall be elected annually by the Board of Directors at the annual regular meeting of the Board of Directors, provided, however, that the Secretary-Treasurer may be elected for a term longer than one year. If the election of officers shall not be held at such meeting, such election shall be held as soon thereafter as conveniently may be. Vacancies may be filled or new offices created and filled at any meeting of the Board of Directors. Each officer shall hold office until his successor shall have been duly elected and shall have qualified or until his

death or until he shall resign or shall have been removed in the manner herein-after provided.

Section 3 *Removal*. Any officer or agent elected or appointed by the Board of Directors may be removed by the Board of Directors whenever in its judgment the best interests of the corporation would be served thereby, but such removal shall be without prejudice to the contract rights, if any, of the person so removed.

Section 4. *Chairman of the Board of Directors*. The Chairman of the Board of Directors shall be the principal officer of the corporation. He shall preside at all meetings of the members of the Board of Directors, shall perform all duties incident to the office of Chairman of the Board of Directors and such other duties as may be prescribed by the Board of Directors from time to time.

Section 5 *Vice-Chairman of the Board of Directors*. In the absence of the Chairman of the Board of Directors or in the event of his inability or refusal to act, the Vice-Chairman of the Board of Directors shall perform the duties of the Chairman of the Board of Directors, and when so acting, shall have all the powers of and be subject to all the restrictions upon the Chairman of the Board of Directors. Any Vice-Chairman of the Board of Directors shall perform such other duties as from time to time may be assigned to him by the Board of Directors.

Section 6. *Secretary-Treasurer*. The Secretary-Treasurer shall be the managing executive officer of the corporation. He shall: (a) keep the minutes of the meetings of the members and of the Board of Directors in one or more books provided for that purpose; (b) see that all notices are duly given in accordance with the provisions of these by-laws or as required by law; (c) be custodian of the corporate records and of the seal of the corporation and see that the seal of the corporation is affixed to all documents, the execution of which on behalf of the corporation under its seal is duly authorized in accordance with the provisions of these by-laws; (d) keep a register of the postoffice address of each member as furnished to the secretary-treasurer by such member; (e) in general perform all duties incident to the office of secretary and such other duties as from time to time may be assigned to him by the Chairman of the Board of Directors or by the Board of Directors. He shall also: (1) have charge and custody of and be responsible for all funds and securities of the corporation; receive and give receipts for moneys due and payable to the corporation from any source whatsoever, and deposit all such moneys in the name of the corporation in such banks, trust companies or other depositories as shall be selected in accordance with the provisions of Article XI of these by-laws; (2) in general perform all the duties incident to the office of Treasurer and such other duties as from time to time may be assigned to him by the Chairman of the Board of Directors or by the Board of Directors. The Secretary-Treasurer shall give a bond for the faithful discharge of his

duties in such sum and with such surety or sureties as the Board of Directors shall determine, said bond to be placed in the custody of the Chairman of the Board of Directors.

## ARTICLE VIII

### COMMITTEES

The Board of Directors, by appropriate resolution duly passed, may create and appoint such committees for such purposes and periods of time as it may deem advisable.

## ARTICLE IX

### PUBLICATIONS

Section 1. The corporation shall publish *The Yearbook of the National Society for the Study of Education*, such supplements thereto, and such other materials as the Board of Directors may provide for.

Section 2. *Names of Members.* The names of the active and honorary members shall be printed in the Yearbook.

## ARTICLE X

### ANNUAL MEETINGS

The corporation shall hold its annual meetings at the time and place of the Annual Meeting of the American Association of School Administrators of the National Education Association. Other meetings may be held when authorized by the corporation or by the Board of Directors.

## ARTICLE XI

### CONTRACTS, CHECKS, DEPOSITS, AND GIFTS

Section 1. *Contracts.* The Board of Directors may authorize any officer or officers, agent or agents of the corporation, in addition to the officers so authorized by these by-laws to enter into any contract or execute and deliver any instrument in the name of and on behalf of the corporation and such authority may be general or confined to specific instances.

Section 2. *Checks, drafts, etc.* All checks, drafts, or other orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the corporation, shall be signed by such officer or officers, agent or agents of the corporation and in such manner as shall from time to time be determined by resolution of the Board of Directors. In the absence of such determination of the Board of Directors, such instruments shall be signed by the Secretary-Treasurer.

Section 3. *Deposits.* All funds of the corporation shall be deposited from time to time to the credit of the corporation in such banks, trust companies, or other depositories as the Board of Directors may select.

Section 4. *Gifts.* The Board of Directors may accept on behalf of the corporation any contribution, gift, bequest, or device for the general purposes or for any special purpose of the corporation.

ARTICLE XII

BOOKS AND RECORDS

The corporation shall keep correct and complete books and records of account and shall also keep minutes of the proceedings of its members, Board of Directors, and committees having any of the authority of the Board of Directors, and shall keep at the registered or principal office a record giving the names and addresses of the members entitled to vote. All books and records of the corporation may be inspected by any member or his agent or attorney for any proper purpose at any reasonable time.

ARTICLE XIII

FISCAL YEAR

The fiscal year of the corporation shall begin on the first day of July in each year and end on the last day of June of the following year.

ARTICLE XIV

DUES

Section 1. *Annual Dues.* The annual dues for active members of the Society shall be determined by vote of the Board of Directors at a regular meeting duly called and held.

Section 2. *Election Fee.* An election fee of \$1.00 shall be paid in advance by each applicant for active membership.

Section 3. *Payment of Dues.* Dues for each calendar year shall be payable in advance on or before the first day of January of that year. Notice of dues for the ensuing year shall be mailed to members at the time set for mailing the primary ballots.

Section 4. *Default and Termination of Membership.* Annual membership shall terminate automatically for those members whose dues remain unpaid after the first day of January of each year. Members so in default will be reinstated on payment of the annual dues plus a reinstatement fee of fifty cents.

ARTICLE XV

SEAL

The Board of Directors shall provide a corporate seal which shall be in the form of a circle and shall have inscribed thereon the name of the corporation and the words "Corporate Seal, Illinois."

## ARTICLE XVI

## WAIVER OF NOTICE

Whenever any notice whatever is required to be given under the provision of the General Not For Profit Corporation Act of Illinois or under the provisions of the Articles of Incorporation or the by-laws of the corporation, a waiver thereof in writing signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent to the giving of such notice.

## ARTICLE XVII

## AMENDMENTS

Section 1. *Amendments by Directors.* The constitution and by-laws may be altered or amended at any meeting of the Board of Directors duly called and held, provided that an affirmative vote of at least five directors shall be required for such action.

Section 2. *Amendments by Members.* By petition of twenty-five or more active members duly filed with the Secretary-Treasurer, a proposal to amend the constitution and by-laws shall be submitted to all active members by United States mail together with ballots on which the members shall vote for or against the proposal. Such ballots shall be returned by United States mail to the office of the Secretary-Treasurer within twenty-one days after date of mailing of the proposal and ballots by the Secretary-Treasurer. The Secretary-Treasurer or a committee appointed by the Board of Directors for that purpose shall count the ballots and advise the members of the result. A vote in favor of such proposal by two-thirds of the members voting thereon shall be required for adoption of such amendment.

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## MINUTES OF THE ST. LOUIS MEETING OF THE SOCIETY

February 23 and 26, 1952

This report covers the programs of the Society which were presented in connection with one of the three regional conferences of the American Association of School Administrators. In addition to the conference at St. Louis, similar meetings were held in Los Angeles (March 8 and 11) and in Boston (April 5 and 8), the two volumes of the Society's yearbook for 1952 being the subject of discussion meetings at each of the Association's regional conferences.

The first of the Society's meetings of the St. Louis conference was held in the Ivory Room of the Hotel Jefferson, at 8.00 P.M., Saturday, February 23. This session was devoted to the discussion of the Fifty-first Yearbook, Part I, *General Education*, which was prepared by a committee of the Society under the chairmanship of Chancellor T. R. McConnell, University of Buffalo. The meeting was called to order at the appointed time by the presiding officer, Professor Ruth Strang, Chairman of the Society's Board of Directors. This session was announced as a joint meeting with the American Educational Research Association. The following program was presented:

- I. Presentation of the Yearbook  
T. R. McCONNELL, Chancellor, University of Buffalo; Chairman of the Society's Yearbook Committee
- II. The Future of General Education  
EARL J. McGRATH, Commissioner of Education, United States Office of Education
- III. What Are the Sound Foundations of General Education?  
PAUL C. REINERT, S J, President, St. Louis University
- IV. What Is the Relation between Liberal-Arts Programs and General Education?  
ROBERT C. POOLEY, Chairman, Department of Integrated Liberal Studies, University of Wisconsin
- V. Informal Discussion—Led by Chairman of Yearbook Committee

The second session was held Tuesday, February 26, at 2:30 P.M., in Committee Room 4-D of the Kiel Auditorium. This session was devoted to the discussion of Part II of the Fifty-first Yearbook, *Education in Rural Communities*. The meeting was announced as a joint session with the Department of Rural Education of the National Education Association. Dean Ralph W. Tyler, member of the Society's Board of Directors, was the presiding officer.

The following program was presented:

- I. Presentation of the Yearbook  
RUTH STRANG, Professor of Education, Teachers College, Columbia University; Chairman of the Society's Yearbook Committee
- II. The Significance of the Yearbook for Rural Education as a National Problem  
W. A. EARLY, Division Superintendent of County Schools, Arlington, Virginia; President, Department of Rural Education, National Education Association
- III. The Contribution of the Yearbook
  - A. To the Teacher in a Rural School  
MRS. LYDIA S. KIRCHOFF, Teaching-principal, Mt. Pleasant Grade School, St. Louis County, Missouri
  - B. To the Superintendent of the County School System  
RAY C. HAWLEY, County Superintendent of Schools, Ottawa, Illinois
  - C. To the Staff of the State Department of Education  
EDGAR L. GRIM, Assistant Superintendent, State Department of Public Instruction, Lansing, Michigan
- IV. The Usefulness of the Yearbook in the Education of Rural-School Teachers and Administrators  
NORMAN FROST, Professor of Rural Education, George Peabody College for Teachers
- V. Informal Discussion—Led by Chairman of Yearbook Committee

## SYNOPSIS OF THE PROCEEDINGS OF THE BOARD OF DIRECTORS OF THE SOCIETY FOR 1952

### I. Meeting of February 23 at St. Louis

The Board of Directors met at the Jefferson Hotel, the following members being present: Brownell, Dale, Douglass, McConnell, Tyler (*Vice-Chairman*), and Henry (*Secretary*).

1. The Secretary reported that in the election of November, 1951, Mr. Brownell was re-elected for a second term of three years and Professor Paul A. Witty was elected for a like term, the new term in each case being the three-year period beginning March 1, 1952.

2. Officers of the Board of Directors for the year ending February 28, 1953, were chosen as follows: Mr. Dale, Chairman; Mr. Tyler, Vice-Chairman; and Mr. Henry, Secretary.

3. The Secretary presented an analysis of data showing growth in membership of the Society. It was the consensus of the Board that further increase in the membership would be desirable. Accordingly, the Secretary was instructed to continue systematic promotion of membership.

4. Mr. Brownell reported that Professor Morphet has completed the organization of the committee on Lay-Professional Co-operation in Professional Education. The Board reviewed the tentative outline of the yearbook, offering suggestions regarding some features of the organization and content. An appropriation of \$1,200 in addition to the sum provided for preliminary conferences was authorized.

5. Mr. Dale announced plans under way for conferences relating to the proposed yearbook on Mass Media and Education. The Board approved his recommendations for the membership of the committee for this yearbook.

6. The Secretary presented the correspondence initiated by a communication submitted by Professor Paul R. Grim of the University of Minnesota who suggested consideration of a yearbook on the Preservice Education of Teachers. The discussion of this proposal, in which Professor Grim participated, resulted in plans for a series of preliminary conferences at four or five centers where representatives of two or more teacher-education institutions could be convened for consideration of the appropriate content of a yearbook dealing with the problems of preservice education. Professor Grim was requested to make the arrangements for these conferences and to prepare a report on the sentiments expressed and the suggestions offered by the consultants. It was assumed that this yearbook, if projected, might be scheduled for publication in 1956.

7. The Secretary explained the arrangements that had been made for presentation of the two volumes of the current yearbook at each of the three regional conferences of the Association of School Administrators.

## II. Meeting of May 25-26 at Chicago

The Board of Directors met at the Shoreland Hotel, the following members being present: Brownell, Dale (*Chairman*), Douglass, Strang, Tyler, Witty, and Henry (*Secretary*).

1. Mr. Witty presented a memorandum pertaining to recent developments in the area of mental hygiene, suggesting consideration of a possible yearbook on this subject with particular reference to its significance for the improvement of classroom procedures. After some general discussion of different aspects of the problem, the Board requested Mr. Witty to explore the suggested possibilities somewhat further and to present a more detailed report at the next meeting. An appropriation of \$300 was authorized for the expenses of a group discussion of the subject, if such a conference is desirable.

2. The Secretary reported that Professor Moehlman will be available for consultation on his suggestion last year regarding a yearbook on comparative education. The Secretary was instructed to confer with Professor Moehlman with the view of making arrangements for a small-group conference on the subject prior to the autumn meeting of the Board.

3. Mr. Brownell reported that the committee on Lay-Professional Co-operation in Public Education held a meeting in Berkeley and completed the revision of the preliminary outline of the projected yearbook. The committee authorized the immediate preparation of three chapters covering the major concepts underlying co-operative procedures involving both laymen and professional educators, these chapters to be distributed to all contributors for guidance in the preparation of their articles. It is expected that first-draft manuscripts of all chapters will be available for review by the committee at a meeting to be held in September or October.

4. Mr. Dale presented an outline of the plan for the yearbook on Mass Media and Education. It was agreed that this yearbook and the volume on Lay-Professional Co-operation in Education should be published in 1954.

5. The Secretary announced that Professors Smith and Henderson of the College of Education of the University of Illinois had been invited to appear before the Board for discussion of the suggestion recently submitted by them that the Society publish a yearbook dealing with procedures designed to improve the ability of students in critical thinking. As a result of this conference the Board requested Professors Smith and Henderson to give further consideration to the nature of the proposed publication and be prepared to discuss the problem with the Board at its next meeting. The Board authorized an appropriation of \$300 for expenses of conferences with the other persons interested in this field of study.

## III. Meeting of November 2-3 at Chicago

The Board of Directors met at the Shoreland Hotel, the following members being present: Brownell, Dale (*Chairman*), Douglass, Strang, Tyler, Witty, and Henry (*Secretary*).

1. In consultation with Professor Brink, chairman of the committee on *Adapting the Secondary-School Program to the Needs of Youth*, the Board completed plans for presentation of the yearbook at the Atlantic City convention of the American Association of School Administrators. In like manner, a program for presentation of the yearbook prepared by the committee on *The Community School* was worked out in conference with Professor Seay, chairman of the committee.

2 Professor Grim attended this meeting for the purpose of explaining some modifications of the tentative plan of a possible yearbook on Pre-service Education of Teachers, as discussed with the Board at the February meeting in St. Louis. The Board then approved Professor Grim's schedule of conferences to be held in Chicago, Columbus (Ohio), and New York City in January for the purpose of securing suggestions from representatives of teacher-education institutions in these areas.

3 Mr. Dale reported on the further plans of the committee on Mass Media and Education, as determined at a recent meeting of the committee. The Board approved the schedule announced by the committee for completion of this volume.

4 The Secretary presented a communication from Professor Brubacher explaining arrangements for the meeting of the committee on Educational Philosophy to be held in Columbus, Ohio, November 29-30. Mr. Dale will represent the Board of Directors in the conferences on this yearbook. It was agreed that this volume should be published in 1955.

5 Professor Moehlman of the State University of Iowa was present to explain certain points of view exemplified in the outline of a yearbook on Comparative Education which he presented for consideration by the Board of Directors last year. This discussion led to the suggestion that Professor Moehlman confer with several representatives of other colleges and universities and report back to the Board the results of his inquiries. This problem will be the subject of discussion at a later meeting of the Board.

6 Mr. Brownell presented a very favorable report of progress on the part of the committee on Lay-Professional Co-operation in Education. The Board approved the request of Professor Morphet, chairman of the committee, that a supplementary appropriation of \$300 be provided for expenses of the committee.

7. The Board approved Mr. Witty's proposed plan of a yearbook on Mental Hygiene in the Classroom and his recommendations regarding the personnel of the committee for this yearbook. An appropriation of \$1,800 was authorized for committee expenses. This yearbook is scheduled for publication in 1955.

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REPORT OF THE TREASURER OF THE SOCIETY  
1951-52

RECEIPTS AND DISBURSEMENTS

*Receipts:*

Membership dues . . . . .	\$ 9,819.55
Sale of yearbooks . . . . .	38,201.47
Interest and dividends on securities . . . . .	690.71
Miscellaneous . . . . .	336.62
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	\$49,048.35

*Disbursements:*

Yearbooks:

Manufacturing . . . . .	\$14,766.07
Reprinting . . . . .	18,259.83
Preparation . . . . .	2,291.45
Meetings of Society and Board of Directors . . . . .	3,033.54

Secretary's Office:

Editorial, secretarial, and clerical service . . . . .	9,675.07
Supplies . . . . .	1,840.31
Telephone and telegraph . . . . .	60.62
Miscellaneous . . . . .	289.87
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	\$50,216.76

Cash in banks at beginning of year . . . . .	\$ 7,693.15
Excess of disbursements over receipts . . . . .	1,168.41
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Cash in banks at end of year . . . . .	\$ 6,524.74

## REPORT OF THE TREASURER

## STATEMENT OF CASH AND SECURITIES

As of June 30, 1952

*Cash:*

University National Bank, Chicago, Illinois, Checking account..	\$ 4,024.74
Danvers Savings Bank, Danvers, Massachusetts, Savings account	1,500.00
Salem Five Cents Savings Bank, Salem, Massachusetts, Savings account . . . . .	1,000 00
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Total cash . . . . .	\$ 6,524.74

*Securities:*

Bonds:	Cost
\$1,000 Pennsylvania R.R. Co., General Mortgage, 4½%, due June 1, 1965.....	\$ 960 00
£200 Canada Atlantic Ry. Co, Cons. 1st Mortgage, 4%, due January 1, 1955.....	937.98
£200 Canada Atlantic Ry. Co., Cons. 1st Mortgage, 4%, due January 1, 1955.....	928.26
\$17,000 U.S. of America Savings Bonds, Series "G," 2½%, due 12 years from issue date.....	17,700.00
\$1,000 dated September 1, 1943	
\$1,500 dated February 1, 1944	
\$2,700 dated May 1, 1944	
\$2,000 dated February 1, 1945	
\$1,000 dated April 1, 1945	
\$4,500 dated December 1, 1945	
\$5,000 dated February 1, 1949	

*Stock:*

25 shares First National Bank of Boston, Capital Stock....	1,031.25
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Total securities . . . . .	\$21,557.49
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Total assets . . . . .	\$28,082.23

NELSON B. HENRY *Treasurer*

## MEMBERS OF THE NATIONAL SOCIETY FOR THE STUDY OF EDUCATION

(This list includes all persons enrolled December 1, 1952, whether for 1952 or 1953. Asterisk (\*) indicates Life Members of the Society.)

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Dewey, John. *Deceased.*

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## INFORMATION CONCERNING THE NATIONAL SOCIETY FOR THE STUDY OF EDUCATION

1. **PURPOSE.** The purpose of the National Society is to promote the investigation and discussion of educational questions. To this end it holds an annual meeting and publishes a series of yearbooks.

2. **ELIGIBILITY TO MEMBERSHIP.** Any person who is interested in receiving its publications may become a member by sending to the Secretary-Treasurer information concerning name, title, and address, and a check for \$4.00 (see Item 5).

Membership is not transferable; it is limited to individuals, and may not be held by libraries, schools, or other institutions, either directly or indirectly.

3. **PERIOD OF MEMBERSHIP.** Applicants for membership may not date their entrance back of the current calendar year, and all memberships terminate automatically on December 31, unless the dues for the ensuing year are paid as indicated in Item 6.

4. **DUTIES AND PRIVILEGES OF MEMBERS.** Members pay dues of \$3.00 annually, receive a cloth-bound copy of each publication, are entitled to vote, to participate in discussion, and (under certain conditions) to hold office. The names of members are printed in the yearbooks.

Persons who are sixty years of age or above may become life members on payment of fee based on average life-expectancy of their age group. For information, apply to Secretary-Treasurer.

5. **ENTRANCE FEE.** New members are required the first year to pay, in addition to the dues, an entrance fee of one dollar.

6. **PAYMENT OF DUES.** Statements of dues are rendered in October or November for the following calendar year. Any member so notified whose dues remain unpaid on January 1, thereby loses his membership and can be reinstated only by paying a reinstatement fee of fifty cents, levied to cover the actual clerical cost involved.

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7. **DISTRIBUTION OF YEARBOOKS TO MEMBERS.** The yearbooks, ready prior to each February meeting, will be mailed from the office of the distributors, only to members whose dues for that year have been paid. Members who desire yearbooks prior to the current year must purchase them directly from the distributors (see Item 8).

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9. **YEARBOOKS.** The yearbooks are issued about one month before the February meeting. They comprise from 600 to 800 pages annually. Unusual effort has been made to make them, on the one hand, of immediate practical value, and, on the other hand, representative of sound scholarship and scientific investigation. Many of them are the fruit of co-operative work by committees of the Society.

10. **MEETINGS.** The annual meeting, at which the yearbooks are discussed, is held in February at the same time and place as the meeting of the American Association of School Administrators.

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